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ABSTRACT

Guidelines are presented for the development of a college level ethnic heritage course dealing with Puerto Rican and Cuban Americans. The first chapter discusses the value, focus, format, structure, and financial support of an ethnic studies program. A rationale and program description are provided in the second chapter. Chapter three contains a sample curriculum plan for the course. Chapters four through ten contain sample course outlines on the following topics: (1) Ethnic Studies: Theory and Practice; (2) Practicum in Hispanic and Non-Hispanic Intergroup Relations; (3) Patterns in Assimilation and Acculturalization: The Hispanic Community of Greater Boston; (4) The History and Practice of Bilingual/Bicultural Education in America; (5) The Folk Tradition in Puerto Rico; and (6) Curriculum Development in Puerto Rican and Cuban Ethnic Heritage Studies. For each of the courses, the following information is provided: educational objectives; recommendations regarding class size, prerequisites, and audience; a bibliography of books and supplementary readings; topics for study; and suggested activities. (Author/MK)

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GUIDELINES FOR THE DEVELOPMENT OF A PROGRAM IN PUERTO RICAN AND CUBAN ETHNIC HERITAGE STUDIES AT THE POST-SECONDARY LEVEL

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Programa para el Desarrollo
de un Currículo Universitario en
Estudios Etnicos Puertorriqueños y Cubanos
Curry College
1976

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Preface

The purpose of this document is to present recommendations and strategies for the development and implementation of a program of Puerto Rican and Cuban ethnic heritage studies in institutions of higher education based on experience and materials acquired during the period of July, 1975 through July, 1976 with the assistance of funds made available through an HEW Title IX grant for curriculum development in the area of ethnic heritage studies. The document includes observations and recommendations with respect to the value, the purpose, the design and the function of ethnic heritage studies programs. It goes on to describe in detail a model program in Puerto Rican and Cuban studies (structure, administrative functions, extra-curricular activities, course offerings and other instructional formats).

Recommendations and strategies have been developed in this project pursuant to the following general principles of educational policy:

1. Education at all levels has a social as well as an intellectual function.
2. Institutions of higher education have a responsibility to ensure that academic programs and activities reflect the ethnic pluralism of American society.
3. Institutions of higher education have a responsibility to take affirmative steps to recruit and hire representative numbers of students, faculty and staff from ethnic minority groups in the

area and to ensure that the campus environment is hospitable to and supportive of their presence.

4. Institutions of higher education have a responsibility to develop and implement programs and activities which draw those institutions and ethnic communities closer together.

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Introduction

The significance of the civil rights movements of the 1960s is still being measured, and it is as yet too soon for a definitive history of that remarkable period to be written. However, there are certain observations which can be made about the movements for minority rights which bear directly on the raison d'être of a document such as this appearing in the mid-1970s. It is now clear that the civil rights movement was the result of an inevitable collision of antithetical and irreconcilable perceptions of the nature of American society. The period of the 1960s was a period of social and cultural revolution, marked most dramatically by the destruction of the great American myth of the "melting pot." The traditional belief that in the United States there existed a monolithic superculture capable of absorbing and blurring ethnic differences had been assailed on an intellectual level for years, but it took the civil rights movement itself to replace the myth of the melting pot with a general awareness of the pluralistic nature of U. S. society. It was through civil rights activism and media coverage that the white middle class began to understand that Blacks, Chicanos, Native-Americans, Chinese-Americans and Puerto Ricans did not participate in a homogeneous American experience and that such expressions as "the American way of life," "freedom and justice for all," "as American as apple pie," and "the American dream" were not meaningful to huge segments of the population living in the barrio, in the ghetto, and on the reservation. While the social and political gains of ethnic minorities in the 60s were of immediate importance in the correction of past injustices, the long-term significance of the movement in making visible, for the first time in history, the rich cultural mosaic of the American experience must not be overlooked. Indeed, the general public acceptance of ethnic pluralism as the defining characteristic of American society may, in the end, prove to be the greatest accomplishment of the civil rights movement. Cynicism and anger will be eliminated only where it is replaced with pride, dignity, and a sense of contribution. Root causes for the exclusion of ethnic minorities from societal institutions can be determined and corrected only if the assumption is not made that minority individuals must conceal their ethnic heritage in order to be "accepted." Effective work can be done to improve intercultural communication only if there is a recognition that one set of cultural values is not superior to another. Equal opportunity for all Americans will be possible only when there is widespread understanding of and respect for the experience, heritage and values of strongly identified ethnic groups.

The role of higher education.

The "ethnic mosaic," like the "melting pot," is an abstraction. It is a perception of American social reality which allows for a maximum development of human potential. For abstraction to be translated into practical reality, societal institutions must re-examine their functions and policies with respect to ethnic minorities. It is not enough for businesses, government agencies and schools to correct random incidences of ethnic bias. They must work actively to generate programs and structures which will promote understanding of and respect for ethnic differences throughout the society.

Educational institutions, because of their profound influence on the young, have a special responsibility in this area. In recent years there has been a dramatic increase in the production and dissemination of ethnic heritage materials for use in primary and secondary schools. Court pressure to integrate schools has forced the development of social studies programs which deal directly with the issue of ethnic diversity. Parents' groups have called for the development of ethnic heritage units and extra-curricular activities with an ethnic orientation. Bilingual/Bicultural programs have appeared in school systems with a high concentration of language minority students. Teacher workshops and conferences dedicated to intergroup relations and ethnic heritage studies have become commonplace. In short, school systems throughout the nation have recognized the need to include ethnic heritage materials in their classes and activities.

The response at the post-secondary level has been less encouraging. For reasons inherent in the structure and social position of institutions of higher education, colleges and universities are isolated from direct parent and community pressure. They are often not governed by elected school boards, but by appointed trustees whose primary responsibility is financial and not academic. The feeling persists, despite enormous increases in tuition costs to students and their families, that a college education is a privilege and not a right. This perception negatively affects the influence of parents on the workings of the institution. College faculty are quite correctly protected by the concept of "academic freedom." However, this has a limiting effect on outside influences on the development of curriculum and programs. The inclusion or exclusion of materials is dependent almost entirely on the discretion of the individual faculty member. Until now colleges and universities have been relatively immune to the effects of court decisions in the area of integration. There has not been the same insistence on affirmative action in the recruitment and hiring practices at the post-secondary level as there has been at the primary and secondary levels. The somewhat nebulous and ill-defined concept of "academic excellence" is often used to justify institutional footdragging in the recruitment of minority students and faculty. The use of standardized tests which are often filled with ethnic, linguistic and socio-economic bias has further restricted the access of minorities to institutions of higher education.

In short, while the implementation of ethnic heritage materials and strategies is as important at the post-secondary level as it is at the primary and secondary levels, the fact is that it is not occurring to any significant extent in the nation's colleges and universities. Recognition of ethnic pluralism within institutions of higher education can only be achieved through persuasion and intellectual intercourse. Commitment cannot be forced. A dynamic administration can facilitate the process, but the effective development and implementation of programs will come only when and if the faculty itself comes to recognize the need.

Initiating action.

Action must begin with individuals or groups within the academic community itself. The first step is for those individuals or groups to approach appropriate administrative offices or faculty bodies and to request the appointment of a joint committee of students, faculty and administrators to examine the question of ethnic heritage studies at the institution. Parties outside the institution wishing to influence the policies and functions of the institution should contact sympathetic individuals or groups within the academic community to initiate action. The joint committee should report to the faculty with carefully outlined strategies for the development and implementation of curriculum and activities in the area of ethnic heritage studies at the institution together with realistic cost estimates. Committee recommendations will vary from institution to institution depending on the following factors:

1. the size of the institution and its facilities
2. the availability of funding
3. location
4. the ethnic composition of the student body, faculty and administration
5. the ethnic composition of the surrounding community or potential student applicants
6. the divisional or departmental structure of the institution
7. the history of involvement of the institution in community affairs

8. existing programs within the institution in the area of ethnic heritage studies.

However, there are certain recommendations which are applicable to all institutions of higher education and which are fundamental to the development of academic programs and activities in which there is fair and accurate treatment of ethnic minorities:

1. The institution should hold a series of workshops for administrators, departmental chairpersons and interested faculty on the question of institutional, racial, and ethnic discrimination.
2. Following these workshops, administrators and departmental chairpersons should conduct a careful examination of campus functions and policies over which they have personal control in order to determine where there is ethnic bias resulting from either exclusion or inaccuracy. Administrators and chairpersons should use their persuasive influence to correct or modify such exclusions and inaccuracies. Areas to be examined include:
   a. course offerings
   b. major requirements
   c. distribution requirements
   d. reliance on standardized testing
   e. ethnic content of texts
   f. extra-curricular activities (campus newspaper, radio, cafeteria, lectures, films, social events, sports, clubs, organizations, theatrical productions, student government, etc.)

g. student recruitment, financial aid, and hiring practices

h. library acquisitions

i. vacations and celebration days

j. roommate selection practices

k. ethnic literacy and sensitivity of students, faculty and administration

l. supportive services (advising, tutoring, ESL, etc.)

m. research

n. community involvement of the institution

3. The institution should offer on a regular basis inter-area courses in ethnology and intergroup relations, perhaps even going so far as to make course work in these important areas part of distribution requirements.

4. Whenever possible, the institution should work to develop special programs in ethnic heritage studies.

Of these four basic recommendations, the last is the most important. The establishment of an ethnic heritage studies program will solidify the institution's commitment to ongoing self-analysis and program development in this important area.

Chapter One

The Ethnic Heritage Studies Program:
Value, Focus, Format, Structure and Support

Value

The permanently established program is the most effective and appropriate instrument for the development of curriculum and activities which respond to the following institutional and community needs:

1. There is a need to develop a college environment which accurately reflects the pluralistic society in which we live. This means that both the curriculum and the extra-curricular activities of the institution must be examined to determine whether there is adequate and accurate inclusion of materials on the various ethnic groups which together make up American society.
2. There is a need to correct inaccuracies contained in many standard college texts.
3. Ethnic minority groups are often portrayed in the media in a negative or condescending manner. These negative images must be placed in perspective through a positive portrayal of these groups within the institution.
4. There has been a great demand for ethnic heritage materials at the elementary and secondary levels. Workshops for teachers or occasional college courses touching on the issue of ethnic studies are not sufficient to prepare teachers to deal with this complex area. The concept of ethnic pluralism must permeate the entire educational experience of these teachers.

5. Institutions of higher education must become less forbidding to members of ethnic minorities. Cost is not the only factor which limits the number of minority students who attend college. There often exists a sense of cultural isolation whereby members of minority groups come to realize that the institution does not value or even recognize their life experience or their ethnic heritage.
6. An active ethnic studies program can do a great deal to relate the entire institution and its functions more directly to the reality of the society in which it exists by providing learning situations within the ethnic communities and by creating situations in which individuals from the ethnic communities can interact with faculty, administration and students at the institution.
7. One of the basic tenets of a liberal arts education is the broadening of perspectives. Nothing could be more central to this purpose than a program of ethnic studies designed (at least in part) to expose students to a variety of life styles, values, modes of expression different from their own, undercutting the effects of prejudice and stereotyping by stressing the dignity and value of all ethnic traditions.
8. An ethnic studies program can be a significant cohesive force within the college community through its promotion of activities which can draw faculty, students, parents, administration and staff together on intellectual and personal levels.
9. An ethnic studies program can provide needed support for advisory and counselling personnel within the college who must deal

with issues involving intergroup relations on a daily basis.

10. An ethnic studies program can become a voice for under-represented ethnic groups within the institution by working to ensure that the curriculum will deal with ethnic groups fairly and adequately, by working to develop fair and adequate materials related to the ethnic heritage of these groups, by promoting extra-curricular activities related to ethnic experience, by actively supporting the recruitment of ethnic minority students, faculty, staff and administration to the institution, and by developing projects whereby a closer relationship is established between the institution and the ethnic communities.

11. Through its courses and activities, an ethnic studies program can stimulate the interest and creativity of faculty and students in other academic areas such as foreign language studies, urban history, dance, social psychology, communications, anthropology, etc.

12. An ethnic studies program can bring a new and socially important perspective to traditional academic areas within the institution.

13. An ethnic studies program can create, within the institution, an excellent vehicle for the natural development of interdisciplinary studies.

14. Because an ethnic studies program touches on a variety of academic disciplines and can exist outside the traditional divisional or departmental structure of the institution, it can serve an intermediary function, resulting in greater communication and coordination between academic units.

15. Since college graduates often find themselves in positions of au-

thority or influence with respect to ethnic minority groups, it is essential that they acquire through their education a degree of ethnic literacy and sensitivity.

16. Through its activities, an ethnic studies program can promote dialogue and program coordination between and among institutions of higher education in the area.

The demonstration of need and value is an important first step in the development of an ethnic heritage studies program. However, those within the academic community charged with the responsibility of developing and implementing such a program must be extremely careful to select for it the focus, the format, and the structure that best suit the resources of the institution and the needs of the community.

Focus

Ethnic heritage studies programs can be multiethnic or aimed at a specific ethnic group. A multiethnic program has the flexibility to deal with the broad spectrum of ethnic groups as they are represented at the institution and in society. Courses and activities can be balanced and comparative, as students are introduced to a wide variety of ethnic experiences. On the other hand, an ethnic heritage studies program with a specific ethnic focus has a greater potential for experiential learning because of its deeper commitment to a specific local ethnic community. It can perform a social as well as an academic function within the institution by working to create an intellectual and social environment in which members of the specified ethnic group can feel at home and can succeed academically. While multiethnic programs are appropriate in many situations, institutions should give strong consideration to the development of programs with special ethnic focus under the following circumstances:

1. There is an ethnic group of significant size in the general area where the institution is located. This will ensure that a special program will attract a large number of ethnic minority students and will have a direct impact on the local community.
2. The ethnic group in question has demonstrated a positive sense of local community identity through the development of community agencies, organizations, newspapers, social functions, public events, political or social activism, etc. This will mean that the program will not have been created in an academic void, but will function in harmony with existing forces within the ethnic community. An ethnic heritage studies program with special ethnic focus is most effective when it is created in direct response to a need articulated by the ethnic community itself.
3. The specified ethnic group should have a comparatively recent history of exclusion from the major institutions of American society because of race, language, religion, national origin or economic condition. The development of a special program can help to end that history of exclusion.

The potential for interaction between the institution and the community which exists in a program with a specific ethnic focus far outweighs the conceptual advantages of a multiethnic program. Ethnic groups in a multiethnic program can tend to become an assortment of cultural oddities of interest to the student for their curious values, exotic dress or quaint customs. This is usually the result of the necessary superficiality of the treatment given to each group. A program with a specific ethnic focus is able to use the community as a laboratory. It can provide a wide range of experiential learning situations and extensive opportunities for personal and intellectual interaction between ethnic groups. In short, the program with specific ethnic focus has an added social dimension which the multiethnic program does not have.

Format

There are four basic ways in which an ethnic studies program can fit into the academic structure of an institution of higher education:

1. as an academic department;
2. as an interdisciplinary major, drawing on the talents of interested members of the faculty from various departments or divisions;
3. as an extension of an existing department or division;
4. as an independent program, outside the traditional departmental or divisional structure.

Each format has certain advantages and disadvantages, but there are compelling reasons why the last alternative has the greatest potential for success.

1. Ethnic Heritage Studies as a department.

This format involves the actual creation of Departments of Afro-American Studies, Native-American Studies, Mexican-American Studies, etc., each with an administrative head, a departmental faculty and a consecutive program of courses leading to an academic major. Although the study of the life experience and cultural heritage of an ethnic minority group is certainly a significant area of intellectual inquiry, there are certain factors which make the establishment of a departmental unit in this area inadvisable.

a. As a department, an ethnic heritage studies program would have to compete on equal terms with other departments for funds and academic prestige. This competition could limit the development and implementation of innovative projects and activities involving inter-area studies which are of benefit to the institution as a whole.

b. Since much of the course content of a program in ethnic heritage studies is interdisciplinary, there may be an unnecessary duplication of faculty.

c. Ethnic minority students recruited to the institution through the initiatives of the program can become overly attached to the security of a department in a way that is not beneficial to them. This is a particular problem with language minority students. Minority students will make better use of their college experience if they "major" in a traditional academic area. An ethnic studies department can become a ghetto within an institution with neither its faculty nor its students respected by the rest of the college community.

2. Ethnic Heritage Studies as an interdisciplinary major.

The interdisciplinary format provides for the grouping of faculty members from various departments with a common intellectual interest in the life experience and cultural heritage of a particular ethnic group. While this approach resolves some of the difficulties associated with the departmental format, it has certain other weaknesses:

a. Faculty have only a limited commitment to the program since their primary responsibility is to their own departments. This can result in a lack of program coordination and continuity.

b. Since faculty will be teaching courses within their own discipline which relate only peripherally to ethnic heritage studies and which depend on each faculty member's own personal interest, it may be difficult to develop a coherent and meaningful sequence of courses to cover the area.

c. Since instruction for the program is essentially "on loan" from various departments within the institution, it is subject to the internal demands of those departments and can be withdrawn at any time.

3. Ethnic Heritage Studies as an extension of one department within the institution.

This format would place the Ethnic Studies Program within the framework and under the control of a single department (Foreign Languages, History, Sociology, Humanities, etc.). Courses and activities executed by the program would be extension of the offerings of that department. As with the above-mentioned approaches, there are weaknesses inherent in this format:

a. Since many courses and activities generated by this program are interdisciplinary in nature, often they will not properly fall within the scope of one academic department.

b. If the Ethnic Studies Program is under departmental supervision, it may find itself under the administrative control of an appointed or elected chairperson who does not believe in the basic philosophy or objectives of the program.

4. Ethnic Heritage Studies as an independent program outside the departmental or divisional structure of the institution.

This approach provides for a full-time director who is totally committed to the development and implementation of materials and activities of the program. Since the director represents an independent force directly responsible to the administration of the institution, he or she has a great deal of freedom to develop and coordinate innovative programs and activities of benefit to the college as a whole. The program budget can be more flexible, for it serves an administrative and developmental function as well as an instructional function. Because there is no academic major associated with the program, courses and activities will cause a minimum of friction with the traditional departmental or divisional structure of the institution. Students will select a traditional academic major such as Sociology, Anthropology, History, Psychology, Spanish, etc. Certain courses in Ethnic Heritage Studies will help to satisfy major requirements. For example, "Immigration and Acculturation" might help to satisfy course requirements in Sociology, History and Anthropology. "La tradición folklórica en Puerto Rico" might count toward the major in Spanish and Anthropology. "Intergroup Relations" could be part of the major requirements in Sociology or Psychology. "Bilingual/Bicultural Education" would be an important addition to primary and secondary education programs. More importantly, these courses would be available to students as electives in an area not normally covered in the curricula of the various departments. Because the director functions outside the departmental structure, there is a greater possibility for cooperation between various institutional elements in the development and coordination of activities.

Structure

An ethnic heritage studies program with specific ethnic focus and which functions as an independent unit outside the departmental or divisional structure of the institution should include the following elements:

A. A full-time director
    1. Qualifications.
        a. Minimum rank of Assistant Professor with appropriate

advanced degree(s) and/or experience.

b. Bilinguality (when appropriate).

c. Background in Ethnic Heritage Studies.

d. Administrative experience.

e. Work in the ethnic community.

f. Creativity, openness and a broad range of interests.

2. Duties.

a. Coordinator of course offerings, team teaching, etc.

b. Supervisor of the continuing development of curriculum materials.

c. Instructor.

d. Coordinator of activities both on and off campus.

e. Supervisor and editor of newsletter.

f. Liaison between the program and the administration of the institution.

g. Liaison between the institution and the ethnic community.

h. Liaison between the program and other institutions in the area.

i. Recruiter of ethnic minority students.

B. A series of regularly offered courses in the areas of Ethnic Studies and the ethnic heritage of the specified group.

C. Extra-curricular activities supervised and coordinated by the Office of the Director.

1. Lectures, films, demonstrations, debates, etc.

2. An annual proseminar for faculty and administration.

3. An annual workshop involving other institutions in the area.

4. Use of the radio station, cafeteria, library, dormitories.
5. Experiments in exchanges in living situations.
6. Newsletter.
7. Social events.
8. Presentation on campus of original works of artists and writers from the ethnic community (poetry, theater, art, music, etc.).
9. Participation in activities and events in the ethnic community.
10. Travel abroad (when appropriate).

D. Strategies for the integration of ethnic heritage materials into courses throughout the institution.

E. A close working relationship with individuals and agencies in the ethnic community.

F. Procedures for the recruitment of ethnic students, faculty and staff.

G. An oversight committee made up of members of the ethnic community to review programs and activities and to ensure that community interests are being served.

Focus, format and structure are important considerations to the development of a program in ethnic heritage studies. However, for a program of this type to succeed it must also have the respect and the active support of the entire campus community.

The supportive role of administration

1. To develop a strong affirmative action policy for the inclusion of ethnic minorities in all aspects of campus life.
2. To foster the creation of an atmosphere of tolerance at the institution through orientation programs, catalog language, discipline of faculty, staff and students, etc.
3. To develop sources of financial aid for minority students to attend the institution.
4. To support with adequate funds the courses and activities of the ethnic heritage studies program.
5. To participate in workshops, proseminars and other appropriate activities sponsored by the ethnic heritage studies program.
6. To provide institutional support for activities and functions sponsored by the specified ethnic community.
7. To make campus facilities available for use by individuals and groups from the specified ethnic community.

The supportive role of faculty

1. To review texts and other materials used in courses at the institution in order to determine their ethnic content. (This does not imply the censorship of materials which happen to portray the specified ethnic group in a negative or inaccurate way. It merely suggests that faculty, through class discussion, can put the negative or inaccurate portrayal into its proper perspective by indicating to students instances of ethnic stereotyping, incorrect or incomplete information, assumptions of cul-

tural superiority, and racism. Faculty should consult the ethnic heritage studies program whenever questions arise about the ethnic content of course materials.)

2. When appropriate, to work to make courses properly reflect the ethnic composition of American society.
3. To recognize and make known the contributions of all ethnic groups to the history and culture of the United States.
4. To carefully monitor the English language skills of language minority students and to recommend remedial help when needed.
5. To attend workshops, proseminars and other appropriate activities sponsored by the ethnic heritage studies program.
6. To create an atmosphere of tolerance and intergroup communication in the classroom.
7. To use the facilities and resources of the ethnic heritage studies program in courses throughout the institution.

Summary of recommendations

1. Action for the development of a post-secondary level program in ethnic heritage studies must originate with forces within the institution.
2. A program with a specific ethnic focus, when it is appropriate to serve community and institutional needs, is more effective than a multiethnic program.
3. An ethnic heritage studies program can realize its objectives most effectively if it exists outside the departmental or divi-

sional structure of the institution.

4. An ethnic studies program should have the following elements:
   - a. a full-time director
   - b. regularly offered courses in ethnic studies and in the ethnic heritage of the specified group
   - c. extra-curricular activities
   - d. strategies to integrate ethnic heritage materials into courses throughout the institution
   - e. a close relationship with the ethnic community
   - f. procedures for the recruitment of ethnic students, faculty and staff
   - g. an oversight committee from the ethnic community
5. In order to succeed a program in ethnic heritage studies must have the full support of the faculty and administration of the institution.

Chapter Two

A Sample Program in Puerto Rican and Cuban Ethnic Heritage Studies: Rationale and Program Description

The general guidelines and recommendations for the development of ethnic studies programs which were established in Chapter One of this document become more clearly defined when applied to a specific example, in this case a program in Puerto Rican and Cuban ethnic heritage studies for institutions of higher education in the greater Boston area.

I. Need.

A. The Puerto Rican and Cuban communities represent major ethnic forces within the greater Boston area. Of the estimated total of 155,000 Spanish speaking residents in the Commonwealth of Massachusetts, more than half live within the area enclosed by Route 128. Of this number, by far the largest part is Puerto Rican, and the next largest segment is Cuban. Spanish, Central and South American nationals are present in smaller numbers and are not as clearly defined ethnically within the larger community.

B. While all hispanic groups share a somewhat common experience within the society, the Puerto Rican and Cuban groups have demonstrated a greater sense of ethnic and community identity than the others. For example:

1. Public events (the annual Festival Puertorriqueño)

2. Local television programming by and for the hispanic community (*Nosotros Theater* -- WBZ-TV, *Aquí* -- WCVB-TV, *Eco* -- WNAC-TV)
3. Daily Spanish language radio programming with special news service directly from Puerto Rico (WUNR)
4. A central office of planning and evaluation to assist in the development and coordination of programs related to the Spanish speaking community (HOPE)
5. Hispanic community service agencies and organizations (Alianza Hispana)
6. Social and cultural organizations (Centro Cultural Cubano, Hispanic Society of New England)
7. A history of political action in such areas as housing, employment, education, and voting
8. Bilingual/bicultural programs in the city's schools and libraries

C. Puerto Ricans and Cubans have been among the most recent of immigrants to settle in the Boston area.

1. Boston neighborhoods had been settled by strongly identified ethnic groups (primarily Irish, Blacks, and Italians) for many years prior to the major influx of Puerto Ricans and Cubans to Boston in the 1960s. This meant that the late arrivals had to attempt to fit into an ethnically established urban environment, combatting not only the resistance of Anglo institutions, but also the hostility of other ethnic groups.

2. In addition, Puerto Ricans and Cubans arrived in the Boston area during a period dominated by advanced technology, a shrinking job market at the lower levels, and a massive public assistance system. The adaptation of the immigrant to life in urban America in the 1960s cannot be compared with the adaptation of previous generations of immigrants.
3. Puerto Ricans and Cubans have had a somewhat unusual immigrant experience in the United States.
    a. Puerto Ricans are U. S. citizens and, as such, they have a right to travel and reside freely within the United States and to expect equal opportunity in housing, education, and employment and equal treatment under the law. Because of ethnic, racial, socio-economic and/or language bias, they have not encountered this equal opportunity and treatment.
    b. The majority of Cubans residing in the greater Boston area are political refugees who have been invited to enter the United States as a result of a conscious policy decision by the U. S. government to receive large numbers of Cuban exiles as part of a diplomatic struggle against the Castro regime. Despite the fact that many Cubans coming to this country after the revolution were from middle and upper classes and had a generally higher level of education and occupational skill, and despite the fact that the federal

government established special re-settlement programs for Cuban immigrants in the early 60s, Cubans have encountered difficulties in adaptation resulting from ethnicity, race, and language similar (in kind if not in severity) to those encountered by Puerto Ricans.

II. Focus. An ethnic heritage studies program which addresses itself in a comparative way to the ethnic heritage and experience of these two strongly identified local ethnic groups can provide valuable academic structures and materials and can accomplish an important social mission in the area of intergroup relations. The above-mentioned factors are in accordance with the criteria established in Chapter One of this document for the development of an ethnic heritage studies program with specific ethnic focus. Therefore, although the content of materials, courses, and activities will include certain general considerations with regard to the procedures and theory of ethnic heritage studies, this program will function most effectively in the accomplishment of its announced objectives if it is directed specifically at the Puerto Rican and Cuban communities of the greater Boston area.

III. Program objectives.

A. Primary objectives.

1. To recognize and make known, through courses, projects and activities, the ethnic heritage, experience and values of Puerto Ricans and Cuban-Americans.

2. To create an environment at the institution which is attractive to and supportive of students of Puerto Rican or Cuban heritage.
3. To create an environment at the institution which will provide for extensive social and intellectual communication between and among hispanic and non-hispanic members of the campus community.
4. To develop cooperation and communication between the institution and the Puerto Rican and Cuban communities.

B. Secondary objectives:

1. To develop and implement ethnic heritage materials on the Puerto Rican and Cuban-American communities of the greater Boston area.
2. To develop and disseminate instructional strategies for the implementation of these materials.
3. To develop extra-curricular activities at the institution:
    a. To increase the visibility of Puerto Rican and Cuban culture and values within the institution
    b. To provide opportunities for group interaction between and among hispanic and non-hispanic members of the campus community
4. To evaluate and influence the ethnic content of existing courses, activities, and programs at the institution.
5. To develop experiential learning situations for hispanic and non-hispanic students in the Spanish speaking community of greater Boston.

6. To develop programs to sensitize students, faculty, staff, and parents to questions emanating from a pluralistic campus community.
7. To promote and support the recruitment of hispanic students, faculty, and staff at the institution.
8. To cooperate with agencies and community groups from the hispanic community to ensure the maximum possible use of the facilities of the institution by the community.

IV. Format. For reasons outlined in the recommendations contained in Chapter One of this document, the Puerto Rican and Cuban Ethnic Studies Program should exist as an independent entity within the institution, outside the traditional departmental or divisional structure and headed by a full-time director who is responsible directly to the administration and faculty of the institution.

V. Staff. The Puerto Rican and Cuban Ethnic Heritage Studies Program will require the employment of a full-time director and (if funds permit) a part-time assistant director.

A. Director.

1. Qualifications.
    a. Faculty rank of at least Assistant Professor with appropriate advanced degrees and/or experience.
    b. Bilinguality in Spanish and English.
    c. Professional experience in ethnic studies, group

interaction, or Caribbean studies.

d. Practical experience working with the Spanish speaking community of Boston.

e. Administrative experience.

f. Initiative, creativity, and a broad range of interests.

2. Responsibilities.

a. To coordinate course offerings and team teaching projects in the areas of ethnic studies and Puerto Rican and Cuban ethnic heritage studies.

b. To supervise the development of curriculum materials and teaching strategies in the areas of ethnic studies and Puerto Rican and Cuban ethnic heritage studies.

c. To teach courses and course components in the areas of ethnic studies and Puerto Rican and Cuban ethnic heritage studies.

d. To coordinate extra-curricular activities both on and off campus (dances, films, lectures, exhibits, living exchanges, etc.).

e. To supervise the evaluation of the ethnic content of courses, programs, activities and materials at the institution.

f. To plan and coordinate workshops and proseminars on subjects related to ethnic studies or Puerto Rican and Cuban ethnic studies.

g. To act as advisor to hispanic students at the institution.

- h. To act as faculty supervisor to an hispanic student organization at the institution.
- i. To act as faculty supervisor for field experience projects in the Spanish speaking community.
- j. To supervise and edit a newsletter in Puerto Rican and Cuban ethnic studies.
- k. To work with appropriate campus offices on the recruitment of hispanic students to the institution.
- l. To act as a liaison between the program and the administration of the institution.
- m. To act as a liaison between the institution and the Spanish speaking community.
- n. To act as liaison between the program and other educational institutions in the area.
- o. To develop (or help to develop) new programs in the areas of ethnic studies or Puerto Rican and Cuban ethnic heritage studies.

B. Assistant Director (optional).

1. Qualifications.
   - a. Faculty rank of at least Instructor with appropriate advanced degrees and/or experience.
   - b. Bilinguality in Spanish and English.
   - c. Experience or training in ethnic studies, group interaction, or Caribbean studies.
   - d. Practical experience working with the Spanish speaking community of Boston.

e. Initiative, creativity, and a broad range of interests.

2. Responsibilities (part-time).

a. To assist the Director in the administration, coordination, and supervision of program functions and activities.

b. To teach courses and course components in the areas of ethnic studies and Puerto Rican and Cuban ethnic heritage studies.

VI. There should be an advisory board made up of Puerto Rican and Cuban individuals from the community with educational and professional backgrounds relevant to the program. The council should meet regularly with the Director to exchange information and to hear reports on the progress of the program. Decisions regarding program policy should be made in the presence of and with the cooperation of the council.

VII. Program functions.

A. The development of curriculum materials and teaching strategies in the areas of ethnic studies and Puerto Rican and Cuban ethnic heritage studies.

1. Faculty research
2. Independent Study
3. Field Experience
4. A course in curriculum development in Puerto Rican and Cuban ethnic heritage studies.

B. Arrangements for guest speakers from the Spanish speaking community to appear on campus for lectures, debates, panel discussions, recitals, exhibits, and demonstrations. Speakers should represent a wide spectrum of political thought and academic areas.

1. It may be possible to obtain funding for an annual lecture series at the institution under the name of the donor. Lectures in the series should be recorded, transcribed, translated (if necessary), bound, and included in the library's permanent collection.
2. Purpose.
    - a. To inform the campus community.
    - b. To demonstrate methods and techniques to the campus community.
    - c. To stimulate career interests among students.
    - d. To indicate community needs.
    - e. To involve students and faculty in community work.
3. Sources within the local community.
    - a. Housing.

      Luz Cuadrado -- 262-1342

      Jorge Hernández -- 723-5630
    - b. Community agencies.

      Angeles Rodríguez -- 427-7175

      Yvette Chaar -- 427-7175

      Carmen Pola -- 445-4310

      Rosanna Filipponi -- 542-9292

c. Community planning.

Luz Cuadrado -- 262-1342
Miguel Torrado -- 723-5630
Cecilia Hunt -- 723-5630
Frieda García -- 262-9642
Alex Rodríguez -- 742-2000
Angel Domínguez -- 357-6000, ext. 211

d. Employment.

Armando Martínez -- 223-6799
Angel Domínguez -- 357-6000, ext. 211
Jorge Hernández -- 723-5630
Bruce Young Candelaria -- 413-736-4525
Sally García -- 413-598-8600
Angelita García -- 223-6867

e. Bilingual/bicultural education.

Carmen Necholas (administration) -- 522-1001
María Geddes (administration) -- 522-1001
Nilda Rivera (teaching administration) -- 261-3968
Ken Suto (coordination) -- 726-6525
Linda Mandlawitz (counseling) -- 738-6302
Orlando del Valle (advocacy) -- 426-2450
Ana Isaza (pre-school) -- 884-5109
Betsy Tragor (ESL) -- 261-3968
Sara de Ortega (Instruction) -- 364-2345

f. Mental health.

Dr. Felix Peterson -- 262-9643

Dr. Raquel Cohen -- 232-8390

Eleonora Madariaga -- 262-9643

Yohel Camayd -- 524-6319

g. Law enforcement and the courts.

Mario Clavel -- 727-4809

Yovanna Díaz -- 440-9500

h. Inmates programs.

Doris Acevedo -- 742-3544

Yovanna Díaz -- 440-9500

i. Women's rights.

Carmen Pola -- 445-4310

Carmen Barreto -- 522-3572

j. Media.

William Zayas Sanjurjo (television) -- 254-5670

Jorge Quiroga (television) -- 449-0400

Guillermo Artau (television) -- 449-0400

María los Angeles (television) -- 742-9000

Tony Molina (radio) -- 357-8616

Alfredo de Jesús (radio) -- 357-8616

Alberto Vasallo (journalism) -- 876-4293

Anne Kircheimer (journalism) -- 288-8000

Sixto Escobar -- 891-0010

Thomas Rivera -- 436-7886

Awilda Artau -- 532-5600

k. Alcoholism.

Orlando Isaza -- 333-0500

Nydia Figueroa -- 357-6000, ext. 388

Dr. Roberto Jiménez -- 266-6336

l. Cultural affairs.

Gabriel García -- 357-5798

Nelly Sepúlveda -- 725-4000, ext. 3003

Jorge Hernández -- 723-5630

Isabel Hammond -- 266-2248

m. Access to higher education.

Carmen Canino -- 267-6744

Dr. María Brisk -- 753-2000

José Berríos -- 736-4500

David Samano -- 876-8271

n. Business.

Orlando Vergara -- 223-5310

Jorge Hernández -- 723-5630

Armando Fernández -- 223-5310

o. Religion.

Father Fred O'Brien -- 423-4393

Rosanna Filipponi -- 542-9292

Sister Carol Putnam -- 536-8281

p. Folk religion and healing.

Dr. Roberto Jiménez -- 266-6336

Orlando Isaza -- 333-0500

q. Welfare.

Orlando del Valle -- 426-2450

Victoria Medero Hochgesang -- 727-8570

r. Health.

Dr. Patricio Vives -- 734-6000

Dr. David Satin -- 262-0571

Dr. Guillermo Herrera -- 734-8000

Dr. José Fernando Cordero -- 736-3826

s. Community organization and politics.

Carmen Pola -- 445-4310

Herman Hernández -- 935-5672

Frieda García -- 262-9642

Luz Cuadrado -- 262-1342

Yvette Torres -- 727-3600

Rodolfo Rodríguez -- 440-9077

t. The Cuban community of the greater Boston area.

Alberto Vasallo -- 876-4293

Modesto Maidique -- 861-8781

Orlando Vergara -- 223-5310

u. Castro and Cuba.

Jorge Domínguez -- 495-1000

Robert Márquez -- 413-549-4600

Alberto Vasallo -- 876-4293

v. Dance.

Felita Oyola (Estrellas Tropicales)

Estrella Vivero (Escuela Latinoamericana de Ballet)

Simón Blasco (Simón Blasco Flamenco)

Miguel Angel Bolarín (Boston Ballet)

w. Music.

Latin All Star Band

Los Bravos de Boston

El Sexteto Pabón

Los Internacionales

Orquesta Clave

La Fabulosa

El Sexteto Borinquen

Ramón Rivera (pianist)

Rosalyn Castro (soprano)

Carmen O'Conner (folkloric music)

Los Juveniles

x. Drama and Poetry.

Companía Hispánica de Teatro (Summerthing)

Areyto Puerto Rican Cultural Program (IBA)

Impacto Hispano (Mission Hill)

Gabriel García (actor, director)

Jorge Drosten (actor)

La Comparsa (Afro-Antillean musical poetry group)

y. Plastic arts.

Henry de León (sculptor and photographer)

José Delgado (silk screening)

Alberto Galvis (painter)

Margarita Rodríguez (painter)

Ester González-Marino (painter)

Horacio Martínez (cartoonist)

Domingo Paredes (painter)

Francisco Méndez-Diez

4. Other sources.

   a. José Alberto Alvarez (A leader in the movement for national liberation and socialism in Puerto Rico and the United States. Member of the Central Committee of the Puerto Rican Socialist Party [PSP] and First Secretary of the U. S. Branch of the PSP.)

   b. Dr. Loida Figueroa (One of the leading contemporary historians on the Caribbean and Latin America. She is a novelist, poet and the author of three internationally acclaimed volumes on the history of Puerto Rico.)

   c. Digna Sánchez (A member of the Political Commission of the U. S. Branch of the Puerto Rican Socialist Party. Heading the PSP Commission on Women, she is a specialist on the history of Third World women.)

   d. Piri Thomas (A leading contemporary author. His accounts of ghetto and prison life in the United States have received wide acclaim.)

   e. Roy Brown (Puerto Rican composer and singer. His international appearances include Cuba, Mexico, the USSR, and the United States.)

   f. Teatro Jurutungo (Grew out of the need of professors and students at Brooklyn College to express their experiences as Puerto Ricans raised in New York City.

Jurutungo presents a realistic interpretation of that experience through original works of contemporary Latin American playwrights. They are also known for improvisations and community street theater.)

(Guests from out of town can be invited to stay at the homes of appropriate students, faculty or staff. Special social arrangements should be planned at the institution in advance to ensure broad informal exposure of the guest to the entire campus community. Notice of the event should be given to other institutions in the area in order to attract as large an audience as possible. Proper advanced publicity is the key to the success of events such as these.)

C. The development of community resources.

1. A file should be kept of potential placement sources for students undertaking field experience or work-study projects.
    - a. Community agencies
    - b. Businesses
    - c. Government offices
    - d. Public service agencies
    - e. Schools
    - f. Media
    - g. Research projects
    - h. Curriculum development projects
    - i. Oral history sources

2. A file should be kept of research topics, community contracts, and resources.
3. Important documents and materials produced by the hispanic community of the greater Boston area should be collected and classified for use in the program.
4. A file should be kept of potential placement sources for inter-ethnic living exchange programs.
5. The Director should work together with the Admissions Office and the Office of Financial Aid at the institution to recruit greater numbers of hispanic students to the campus. Some important sources for the recruitment of hispanic students include:
    a. Hope's Talent Search, 405 Shawmut Avenue, 5th floor, Boston (Carmen Canino)
    b. League of United Latin American Citizens (LULAC), 2 Sacramento Street, Cambridge (David Samano)
    c. Local high school guidance counselors for Spanish speaking students
    d. Junior College guidance counselors
    e. Social and cultural organizations within the Spanish speaking community

D. The planning and implementation of extra-curricular activities supportive of program objectives.

1. The program should support the creation of a strong and active hispanic student organization on campus. The organization would have the following fuctions:

a. To work with the Director to influence the development of programs related to hispanic students on campus.

b. To review all proposals dealing with the Spanish speaking community or Spanish speaking students which are developed by the institution.

c. To sponsor social, intellectual, and cultural events at the institution related to hispanic issues.

d. To participate in discussions with faculty responsible for the development and implementation of curriculum in the areas of hispanic language, literature, culture and history at the institution to clarify the criteria used for the determination of requirements, courses, materials, focus, etc.

(NOTE: This does not imply that students are to determine the curriculum of the institution. It only suggests that ethnic students should participate and be heard in discussions involving the preparation of programs, courses, and materials related to their own ethnic heritage and experience.)

e. To prepare a weekly column in the campus newspaper in Spanish on issues of interest and importance to hispanic students.

f. To prepare a weekly broadcast in Spanish on the campus radio station on matters of interest and importance to hispanic students.

(NOTE: Items "d" and "e" are important to the creation of a multilingual environment at the institution in which students are made aware that English is not the only accepted language of discourse. In addition, non-hispanic students enrolled in Spanish language courses at the institution will have their instruction reinforced within the campus environment. It is important for all students to recognize the Spanish language as a respected means of communication within the institution.)

2. The planning, the promoting and the holding of social functions (parties, dances, concerts, etc.) for Spanish speaking students. Sources include:
    a. Juan Belman
    b. Los Bravos de Boston
    c. Los Juveniles
3. Planning, promoting and holding exhibits and readings by artists and writers from the Spanish speaking community at the institution.
4. Ordering and presenting appropriate hispanic films on campus.
5. Sponsoring proseminars involving formal presentations by faculty or staff with a special interest in matters related to ethnic studies or Puerto Rican and Cuban ethnic heritage studies. These presentations reflect active research or program development going on at the institution and are designed to inform the campus community of work

in progress and to create dialogue.

6. Workshops can be held on weekends or during vacation periods for the purpose of using the facilities of the campus to bring students and scholars from various institutions in the area together with individuals from the Spanish speaking community for an extended exchange of ideas on general topics of concern to the institution and/or to the community. A list of workshop topics sponsored or co-sponsored by this program might include:
    a. Strategies for the development of bilingual/bicultural programs for pre-school children.
    b. The role of institutions of higher education in the resolution of problems facing ethnic minority groups in the Boston area.
    c. Intergroup relations.
    d. The importance of ethnicity in community action and community development.
    e. Ethnicity in the treatment of mental health problems.
    f. Strategies for the development and implementation of ethnic heritage studies materials in the public school system.
    g. Minorities and the media.
    h. Research techniques in urban anthropology.
    i. Literature and society: The fruits of colonialism in 20th-century literature of the Caribbean.
7. The Director can work to develop situations which allow

group interaction based on ethnicity, involving all segments of the campus community (students, parents, faculty, staff). This will not only help to stimulate ethnic literacy and sensitivity on campus, but it will also serve to break down certain age and class barriers which can restrict communication at the institution. A successful formula can become a model for group interaction on themes other than ethnicity within the structure of the institution.

8. When possible the program should sponsor displays or exhibits of ethnic art at the institution.
9. The program can initiate and support a monthly hispanic symposium involving interested faculty, students, and staff on selected topics of interest to regular participants. This type of discussion is most successful in an informal setting. Most institutions have isolated eating facilities, such as a conference dining room, which can be used for such occasional activities. Some topics for discussion might include:
    a. Puerto Rican independence.
    b. American foreign policy in the Caribbean.
    c. Art as an ethnic statement vs. art as a universal statement.
    d. Examples of ethnic, racial, or socio-economic bias in the curriculum and activities of the institution.
    e. The Cuban Revolution.

f. The moral responsibility of the social scientist when dealing with ethnic minority groups.

g. The reliability of the art object and the work of literature as ethnic artifacts and documents.

10. Campus radio. Hispanic students should make their presence felt in campus radio programming. The perspectives and tastes of Spanish speaking members of the campus community should be reflected in the following:

    a. news

    b. music

    c. language usage

    d. educational programs

    e. announcements

    f. advertising

11. Campus newspaper. Hispanic students should make their presence felt in the campus newspaper operation. The perspectives and tastes of Spanish speaking members of the campus community should be reflected in the content of the paper. There should be a regular column in Spanish in the paper, planned and prepared by hispanic students at the institution.

12. Specific celebration days important to hispanic students should be recognized at the institution. Activities should be planned and instituted in order to inform non-hispanic students, faculty and staff of the ethnic heritage of Puerto Rican and Cuban students. Some days which

might be selected for recognition include:

a. July 26 -- Cuban Revolution Day

b. January 28 -- José Martí's Birthday

c. July 17 -- Muñoz Rivera's Birthday

d. April 16 -- José de Diego's Birthday

13. Efforts should be made to provide religious services in Spanish for hispanic students if the need is expressed.

14. The campus arts journal should contain appropriate samples of creative work in Spanish by hispanic students, faculty, and staff.

15. The Director can work with campus groups and offices to develop an experimental dormitory experience at the institution for the purpose of developing (in non-hispanic students) Spanish language skills and sensitivity to issues affecting Spanish speaking people. An hispanic resident counselor is appointed to supervise the selected dorm or dorm area. The counselor is charged with the following responsibilities:

    a. To enforce the use of the Spanish language during specified hours.

    b. To plan and implement cultural activities, social events, and discussions in Spanish in the dorm over the course of the semester.

    c. To arrange a series of visits by dorm residents to hispanic neighborhoods.

(NOTE: The resident counselor should either be a member of the faculty or an assistant working in close conjunction with a member of the faculty. In this way students can earn credit for their dorm experience.)

16. A series of demonstration workshops can be held in the cafeteria kitchen where individuals representing different ethnic groups are invited to demonstrate the preparation of typical ethnic meals, with copies of recipes reproduced and distributed to participants. Funds for the project can be gotten from the program budget or from contributions by the participants.

17. The institution, through the office of the program Director, can develop a special program for summer travel and study in Puerto Rico by either becoming associated with an existing program directly, or by making an agreement with an institution of higher education on the island to develop a new program. In either case the college or university should investigate the institution in Puerto Rico with which it is dealing to ensure academic quality and proper administration. Thereafter, the program should be monitored on a regular basis, and an annual report should be prepared assessing the learning experience of students who have participated in the program. A member of the faculty of the home institution can be asked to participate in the summer program and to prepare the report based on firsthand knowledge of the progress and effectiveness of the program. This type of quality control is important in

order to maintain the reputation of the home institution and to effectively promote the use of the facility.

18. Some hispanic students may wish to prepare and present a theatrical production which represents the ethnic heritage or experience of Spanish speaking people. These dramatizations can come from any of the following sources:
    - a. An original work written by a student at the institution
    - b. A published dramatic work
    - c. An unpublished work written by an individual in the Spanish speaking community and solicited for production through the office of the Director
    - d. An adaptation from a non-dramatic form

E. Planning, implementation and supervision of a program for the exchange of living situations between hispanic and non-hispanic students.

1. Purpose.
    - a. To introduce students to ethnic environments other than their own.
    - b. To sensitize students to the difficulties of adapting to an environment dominated by other ethnic groups.
    - c. To allow students to interact on a daily basis with people whose perceptions, values, life styles, heritage and experience are different from their own.
    - d. To utilize the wisdom and judgment of parents in the learning experience of students.

2. Possible formats.

   a. The Director, working through individuals and/or community agencies, develops a list of hispanic families who are interested in taking in non-hispanic students as boarders and a list of non-hispanic families interested in taking in hispanic students as boarders. Using these lists, the Director arranges the living exchanges.

   b. If there are two commuting students, one hispanic and one non-hispanic, the Director can simply arrange a direct exchange of living quarters.

   c. If there is a commuting student who wishes to live on campus and a student from a different ethnic background who wishes to participate in the exchange program, the Director can arrange that the student wishing to live in an ethnic community make his or her payment to the institution to reserve a dormitory room. That room will be taken by the commuting student, whose place at home will be used in the exchange program.

   d. Visits of shorter duration can be arranged in which an hispanic student will spend one week living with the family of a non-hispanic student, and the non-hispanic student spends one week with the family of the hispanic student. These visits can either be simultaneous or consecutive. If both students commute to campus, the visits can take place while classes are in session. If they do not commute, visits can take place during vacation breaks.

3. Credit for living exchange. Of course, these exchanges can (and often do) take place on an informal basis between the students themselves. The advantage of formalizing the practice into a program is that certain educational objectives can be achieved. There is no reason why these exchanges cannot be undertaken for credit under certain circumstances:

    a. The program must have clearly articulated educational objectives which are understood by students and parents alike before the exchange begins.

    b. There must be weekly communication between the host family and the faculty advisor to discuss specific activities to be undertaken by the family and the student (news items to be read and discussed, television programs to be watched and discussed, intergroup relations and values clarification exercises, visits within the ethnic community, etc.).

    c. Students must keep a personal diary of activities and impressions to be used in the preparation of a final report on the exchange experience which must be submitted to the faculty advisor together with a final evaluation of the experience submitted by the host family.

4. Program control.

   a. Both parents and students must be carefully screened. The Director must be convinced of the seriousness and dedication of both parties before the project is approved.

   b. There must be an orientation procedure. The student and the host family should be introduced informally, perhaps at a party held at the institution. This is to be followed by a more controlled workshop where matters of ethnicity are discussed and specific activities, exercises, and techniques are outlined and demonstrated.

   c. There must be close supervision of the student's living experience by the faculty advisor throughout the duration of the project.

(NOTE: It is possible to use this practice as an instrument in the recruitment of hispanic students to the institution. Many institutions have the flexibility to bring onto campus a limited number of talented high-school seniors through a cooperative program with area schools. These students enter the institution as non-matriculating students and take regular college courses which allow them to earn college credit and to satisfy the requirements for high school graduation at the same time. Many non-matriculating students will wish to live on campus, and their parents may wish to take in students from the institution through the exchange program to cover the cost of campus living for their son or daughter. The close interaction of parents with faculty which the exchange program provides is extremely helpful in making parents of non-matriculating students recruited in this way feel more intimately involved in the operation of the institution.)

F. The publication and distribution of a monthly newsletter on Puerto Rican and Cuban ethnic heritage studies.

1. Purpose.
    a. To provide for the dissemination of materials and strategies developed in the program to institutions, agencies and interested individuals throughout the immediate area in order to stimulate the creation of new programs using these materials and strategies.
    b. To provide an opportunity for advanced students in ethnic heritage studies to gain practical experience in the preparation of ethnic heritage materials.
    c. To create a system of intellectual communication between and among institutions and agencies in the area.
    d. To provide an incentive for the continued development of materials and strategies in ethnic studies and Puerto Rican and Cuban ethnic heritage studies.
2. Format. A sample newsletter might contain some of the following information:
    a. A brief review of important news events affecting the hispanic community of the greater Boston area.
    b. A calendar of upcoming events in the Spanish speaking

community (films, plays, art exhibits, concerts, lectures, dances, festivals, meetings, etc.).

c. A biographical sketch of a selected individual from the Spanish speaking community who has made an important contribution to the community.

d. An interview with a prominent representative of the Spanish speaking community.

e. An editorial.

f. A description of research being done locally on the hispanic community.

g. A selection of poetry or short fiction written by an hispanic student or by a member of the Spanish speaking community.

h. A list and a review of recent relevant publications.

i. Reviews of films and television programs which deal with Spanish speaking people.

3. Publication and staff.

a. All items in the newsletter should appear in Spanish and in English.

b. Each installment of the newsletter should be 8 to 12 pages in length (mimeographed or photocopied).

c. 100-150 copies of the newsletter should be mailed every month to schools, colleges, universities, agencies, libraries and interested individuals in the greater Boston area.

d. Students will perform the necessary research, reporting, interviewing, writing and clerical work under the supervision of the Director. All of this work will be done for credit, either as independent study or as an extension of course work in curriculum development.

e. Publication and mailing costs (about $20.00 per month) can come from the program budget. Funding can also be sought from sources outside the institution, such as the Massachusetts Bicentennial Commission.

(NOTE: Some advanced students may wish to take an entire semester to work in the office of the Director as an independent project. Work would involve the publication of the newsletter, curriculum development, the coordination of field experience projects and the living exchange program, communication with community groups and individuals, program planning, investigation of funding sources, research for the preparation of proposals, bibliographical work, reporting, etc. This would be full-time work for full credit. A formula can be developed so that clerical work can be separated from work done for credit and paid for with funds from the work-study program.)

G. The development of cooperation with individuals and/or groups from the Spanish speaking community.

1. The Director should be a member of or have a close working relationship with the following agencies, organizations, or individuals:

   a. The Hispanic Office of Planning and Evaluation (HOPE)

b. The Centro Cultural Cubano
c. The Latino Media Organization
d. The Pan American Society of New England
e. Alianza Hispana
f. Inquilinos Boricuos en Acción (IBA)
g. League of United Latin American Citizens (LULAC)
h. HOPE's Talent Search
i. The Consejo de Trabajadores de Finca de Nueva Inglaterra
j. The Mayor's Office for Cultural Affairs (Boston)
k. PRESS
l. Cardinal Cushing Center
m. The Office of Bilingual Education (Boston Public Schools)
n. Tony Molina (WUNR radio)
o. William Zayas Sanjurjo (WBZ-TV)
p. Jorge Quiroga (WCVB-TV)
q. María los Angeles Dowd (WNAC-TV)
r. Guidance personnel at area high schools and junior colleges responsible for Spanish speaking students

2. The office of the Director should receive the following local publications:
    a. El Mundo
    b. HOPE Newsletter
    c. Newsletter of the Centro Cultural Cubano
    d. IBA Newsletter

    e. Title VII Newsletter (Boston Public Schools)
    f. Espuelazo (New England Farm Workers' Council)

3. The program should cooperatively support or sponsor activities and functions within the Spanish speaking community. For example:
    a. Festivals
    b. Parades
    c. Celebrations
    d. Expositions
    e. The preparation of proposals
    f. The publishing of works of local hispanic writers
    g. Workshops and panel discussions
    h. Public relations work for the Spanish speaking community
    i. Promotion of cultural events

(NOTE: The Director should use his or her influence at the institution to make the facilities of the institution available to individuals and groups from the Spanish speaking community.)

H. Assistance in the furtherance of the interests of the Spanish speaking community within the larger society.

1. The Director should represent the interests of the Spanish speaking community at the institution.
2. The Director should represent hispanic interests in his or her dealings with the academic community as a whole.
3. The Director should represent community interests by par-

ticipating in appropriate public hearings, media events, community meetings, etc.

I. The development of guidelines for the evaluation of materials, courses, programs and activities at the institution for their ethnic content.

1. A review of available guidelines for program evaluation.
2. An examination of the curriculum of the institution for instances of ethnic bias, inaccuracy or neglect.
    a. Course offerings
    b. Requirements
    c. Reading lists
    d. Syllabi
    e. Interdisciplinary course offerings
    f. Exams and research topics
    g. Lectures and class discussions
3. An examination of the ethnic and socio-economic background of the faculty, staff and student body of the institution to determine the degree to which each group reflects the composition of the community.
4. An evaluation of extra-curricular activities at the institution with respect to their ethnic content and/or their impact on ethnic minorities on campus.
5. An ethnic evaluation of the entire institution, submitted annually to the administration together with specific recommendations for change when they are appropriate.

J. The development of strategies to assist in the inter-communication of hispanic artists and writers in the greater Boston area.

   1. A poetry competition sponsored and conducted by the institution with awards going to the best examples of hispanic writing in the area.
   2. Poetry readings at the institution by local hispanic poets.
   3. Exhibits on campus of the works of artists from the Spanish speaking community.
   4. The preparation for publication of an anthology of local hispanic poets.
   5. Assistance in editing literary works from the Spanish speaking community for publication.
   6. The establishment of a regular tertulia at an appropriate location in the hispanic community.

K. The development of communication with national hispanic organizations.

   1. Alliance of Savings and Loan Associations
   2. American Association of Certified Public Accountants
   3. American GI Forum
   4. Aspira
   5. Association of Mexican-American Educators
   6. Association of Psychologists for La Raza
   7. Association of Western Spanish Speaking Community Development Corporations

8. Chicano Teachers of English
9. The Hispanic Bicentennial Commission
10. Hispanic Organization of Professionals and Executives
11. Image
12. La Raza National Lawyers Association
13. Labor Council for Latin American Affairs (AFL-CIO)
14. Latin American Manufacturers' Association
15. The League of United Latin American Citizens
16. Mexican-American Engineering Society
17. Mexican-American Legal Defense and Education Fund
18. National Academy of Chicano Arts and Letters
19. National Chicano Health Organization
20. National Coalition of Spanish Speaking Mental Health Organizations
21. National Congress of Hispanic American Citizens
22. National Council of La Raza
23. National Economic Development Association
24. National Mexican-American Chamber of Commerce
25. National Puerto Rican Forum
26. National Spanish Speaking Commission on Alcoholism
27. National Spanish Speaking Coalition on Domestic Affairs
28. Operation SER
29. Pan American Bankers' Association
30. Personnel Management Association of Aztlán
31. Society of Hispanic Professional Engineers
32. Comisión Femenil Mejicana Nacional, Inc.

33. Association of Cuban-American Government Employees
34. Confederación de Profesionales Cubanos
35. National Trabajadores de la Raza
36. Latinos Unlimited
37. Association for the Advancement of Mexican-Americans
38. Asociación Nacional Pro Personas Mayores
39. National Association of Chicano Social Scientists
40. Asociación Nacional de Grupos Folklóricos

(NOTE: All inquiries about these organizations should be addressed to La Luz Publications, 360 South Monroe, Suite 320, Denver, Colorado 80209 [Telephone: 303-388-5807].)

L. Subscription to national periodicals in the areas of ethnic studies and Puerto Rican and Cuban ethnic heritage studies.
   1. Some ethnic studies periodicals.
      a. Ethnic Exchange
      b. Ethnicity
      c. International Migrational Review
      d. Journal of Ethnic Studies
      e. Mosaic
      f. Newsletter of the Metro Ethnic Heritage Resource Centers (MEHRC)
      g. Newsletter of the Association of Interdisciplinary Studies for Native American, Black, Chicano, Puerto Rican and Asian Americans (NAIS)
      h. Interracial Books for Children
      i. Newsletter of the Society for the Study of the Multi-

ethnic Literature of the United States (MELUS)

j. Phylon

2. Some Puerto Rican periodicals (mainland).

    a. Puerto Rico Libre: Bulletin of the Puerto Rican Solidarity Committee

    b. Rican

    c. Palante

    d. Hoy

    e. Quimbamba

    (NOTE: For additional periodicals, see: Cordasco, Francesco. The Spanish Speaking in the United States: A Guide to Materials. Detroit: Blaine Etheridge, 1975. Pp. 139-143.)

3. Some Puerto Rican periodicals (island).

    a. Asomante

    b. Boletín de la Academia Puertorriqueña de la Historia

    c. Revista del Instituto de Cultura Puertorriqueña

    d. Sin Nombre

    e. La Torre

    f. Versiones

4. Some Cuban periodicals.

    a. Canto Libre

    b. Cuban Studies/Estudios Cubanos

    c. Newsletter of the Center for Cuban Studies

    d. Abdala

    (NOTE: For additional periodicals, see: Cordasco, Francesco. *The Spanish Speaking in the United States: A Guide to Materials*. Detroit: Blaine Etheridge, 1975. Pp. 139-143.)

M. Contact with local and national research resources.
  1. Publishers and distributors.
    a. DCBBE (Dissemination Center for Bilingual Bicultural Education)
    b. Ediciones Universal
    c. Editorial Cordillera
    d. Editorial del Departamento de Instrucción Pública
    e. Editorial Edil
    f. El Museo del Barrio
    g. Instituto de Cultura Puertorriqueña
    h. Academia de Artes y Ciencias de Puerto Rico
    i. Ateneo Puertorriqueño
    j. Biblioteca de Autores Puertorriqueños
    k. Ediciones Artísticas de Puerto Rico
    l. Editorial Coquí
    m. Editorial Universitaria
    n. Editorial Xaguey
    o. Stechert-Hafner's Latin American Cooperative Acquisitions Program (LACAP)
    p. Editorial Club de la Prensa
    q. Troutman Press
    r. Las Américas Publishing Co.
    s. Mnemosyne

   - t. New Dimensions
   - u. OAS Publications
   - v. Puerto Rican Heritage Publications
   - w. The Anti-Defamation League of B'nai B'rith
   - x. Arhe
   - y. Spanish Book Corporation
   - z. Spanish-English Bookstore of Boston

2. Other resources.
   - a. ERIC Clearinghouse
   - b. Materials Acquisition Project (MAP)
   - c. Multilingual Library of Boston
   - d. Proyecto Leer
   - e. HEW (Office of Bilingual/Bicultural Education)
   - f. HEW (Office of Ethnic Heritage Studies)
   - g. Foundation for Change
   - h. Pan American Society of New England
   - i. Research and Development Complex (New York State University College at Buffalo)
   - j. Boston Public Library
   - k. Department of Education in Puerto Rico
   - l. Office of the Commonwealth of Puerto Rico
   - m. Council of Spanish-Speaking Organizations
   - n. Office of Turismo (New York)
   - o. Office of Fomento (New York)
   - p. The Puerto Rican Research and Resources Center

N. The dissemination of materials and strategies developed in the program to institutions, agencies, and individuals throughout the area.
   1. Workshops at the institution and in the community
   2. Publication and distribution of a newsletter
   3. Meetings with faculty, administration and student organizations from area colleges and universities
   4. Visits to area high schools to meet with teachers, counselors and hispanic students
   5. Participation or cooperation in relevant workshops, discussion or community events

O. Work with faculty and departmental or divisional chairpersons to develop courses which are supportive of the basic program curriculum and activities.
   1. Anthropology.
      a. Urban Anthropology
      b. Comparative Systems of Kinship and Marriage

      (NOTE: Certain methods of the social scientists should be examined and challenged openly with respect to the social implications of generalizations made concerning ethnic minority groups. For example, Oscar Lewis's La Vida should be read together with its refutations.)
   2. Art.
      a. Ethnicity in the Plastic Arts: The Boston Scene
      b. Folk Art

      (NOTE: The question of the nature of ethnic art should be addressed. When is the art object an indicator of ethnic heritage and experience and when is it a purely universal statement?)

3. Communications.
    a. Minorities and the Media
    b. Interpersonal Communications

    (NOTE: Journalism and media students should be made aware of the responsibility of the media to provide adequate time and space for the expression of ethnic minority views and to portray ethnic minorities in a fair and accurate way.)

4. Economics.
    a. Economics in the Third World
    b. Capitalism and the Culture of Poverty

    (NOTE: Students throughout the institution should be exposed to a Third World interpretation of national and international economics.)

5. Education.
    a. Teaching in a Multi-ethnic Classroom
    b. Ethnicity and the Teaching of Social Studies
    c. Educational Testing

    (NOTE: Future teachers should be made aware of the role ethnicity should play in school curriculum, teaching methods and the evaluation of student performance.)

6. English.
    a. English as a Second Language

(NOTE: If hispanic students are recruited in large numbers to attend the institution, there will be a need to offer special language instruction for those students whose weak English language skills may interfere with the successful completion of their course work.)

b. The teaching of English as a Second Language

(NOTE: English-speaking students taking this methods course can satisfy part of the course requirements by working as tutors and/or discussion leaders in the ESL course. This kind of practicum allows for individualized instruction for students learning English, gives the tutor practical experience in the application of ESL methods, and provides a natural situation for group interaction.)

c. American Dialects

(NOTE: The origin and characteristics of the New York phenomenon of Puerto Rican "Spanglish" should be examined along with other ethnic and/or regional dialects.)

d. Literature

(NOTE: There is a strong argument for the inclusion of Puerto Rican authors in regular American Literature courses. The development of courses in "Minority Literature" by departments of English and Comparative Literature is an ineffective and even demeaning format for the presentation of the works of authors who happen to be from ethnic minority groups. There is no reason to relegate works by ethnic minority authors to a special ghetto within the department. Instead, there should be a re-examination of the criteria used to select standard works of "American" and "World" Literature. The works of some authors with a strong sense of ethnic identity can be organized into meaningful course formats with an interdisciplinary approach which will value the works less for their literary content than for their expression of certain issues and concepts which bear directly on the question of the interrelationship of minority groups and the dominant culture. Works of writers from ethnic minority groups should appear in the curricula of departments of English and Comparative Literature, but they should not be segregated into special courses. Works of Puerto Rican writers should appear with the works of other writers which reflect the ethnic pluralism of American society.)

7. Government.
    a. Dictatorships
    b. National Liberation Movements in the Third World
8. History.
    a. The History of U. S. Foreign Policy in the Caribbean
    b. The History of Ethnic Groups in the United States

c. The Cuban Revolution

(NOTE: History is important to ethnic studies when less emphasis is given to the abstract enumeration of specific events and individuals and more emphasis is placed on those episodes in the experience of an ethnic group which have had an impact on the creation of what Unamuno called the metahistoria of a people, that is, that essential ethnic reality which transcends specific events and which is influenced only indirectly by them. For example, the history of Puerto Rico is of interest in ethnic studies when it attempts to delineate the history of the Puerto Rican people as a unified ethnic reality. Similarly, when analyzing the Cuban Revolution from the perspective of ethnic studies, it is important to determine the degree to which the revolution was or was not part of a natural process growing out of the Cuban ethnic experience.)

9. Psychology.
    a. Psycholinguistics
    b. The Psychology of Intergroup Relations
10. Sociology.
    a. The Sociology of Health Care
    b. Minority Groups
    c. Community Analysis
    d. Patterns of Racism and Discrimination in America

(NOTE: All sociology courses should come to grips with the factor of ethnicity in some way. These are only some of the most important.)

11. Spanish.

    a. Creative Writing in Spanish

    (NOTE: Both hispanic and non-hispanic students should have the opportunity to develop creative writing skills in Spanish. This is important to the development of increased respect for the Spanish language among both hispanic and non-hispanic students. In addition, materials can be developed from such a course for use as supplementary readings in beginning and intermediate Spanish language courses at the institution. This will help to create a situation in which non-hispanic students can come to know and respect the experience and heritage of tangible hispanic students with whom they associate directly. Writers can be invited to class on occasion to discuss their works.)

    b. Dialectology

    (NOTE: It is important that the Spanish program at the institution not create the impression that there are certain dialects of Spanish which are more acceptable than others.)

    c. Literature

    (NOTE: The literary traditions of Puerto Rico and Cuba are not rich enough to justify the creation of undergraduate literature courses in them specifically. There are many individual writers who can and should be included in more general survey or topic courses.)

12. The All-College Course. In an effort to mobilize as much of the campus community as possible in this area, an interdisciplinary course can be established on an experimental basis in which several members of the faculty participate, lecturing in their specific area of expertise, but on the selected course topic. The project would involve the careful coordination of faculty by a coordinator, the selection of a course topic, the scheduling of lectures, panel discussions, films, etc., and the determination of evaluation procedures. Some suggested topics include:

    a. Perspectives on Pluralism in American Society
    b. Perspectives on the Caribbean
    c. Beyond the Melting Pot

(NOTE: Each semester a member of the faculty should be asked to offer a course located in the Spanish Speaking community.)

Chapter Three

A Sample Curriculum Plan for a Program in Puerto Rican and Cuban Ethnic Heritage Studies

I. Purpose.

- A. To inform.
    1. To identify and make known to students the ethnic heritages of Puerto Rican and Cuban people.
    2. To identify and make known to students the ethnic experience of Puerto Ricans and Cubans as immigrant groups in the United States.
    3. To identify and make known to students ethnic values and perceptions which are particularly Puerto Rican or Cuban.
- B. To sensitize.
    1. To develop and enhance the self-concept of Puerto Rican and Cuban students through the institutional recognition of the importance of their language, heritage, experience and values.
    2. To develop a greater sense of understanding and communication between and among hispanic and non-hispanic students through academic work and personal interaction.
    3. To make non-hispanic students aware of patterns of discrimination in American society that affect Spanish speaking people.
    4. To make non-hispanic students aware of problems related to assimilation and acculturation as they affect Spanish

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speaking people.

C. To train.

  1. To introduce students to research techniques in the area of ethnic studies.
  2. To introduce students to the development and use of exercises and activities designed to dramatize and promote discussion of issues involving interethnic relations.
  3. To introduce students to theories and techniques of curriculum development.

II. Pedagogical assumptions.

A. Structures, activities, and materials contained in this curriculum are in no way intended to restrict the creativity of the individual instructor. Its purpose is to stimulate the thinking of faculty and administration in the areas of ethnic studies and Puerto Rican and Cuban ethnic heritage studies. Each educator brings a unique style, personality, and bank of knowledge to the classroom. Each administrator must deal with unique institutional limitations. It must be remembered that structure is not the determining factor in education. Rather, it is the relative strength of the individual instructors and administrators who are charged with the responsibility of implementing structure and adapting structure to the specific realities of different institutions that will make a program of study a success or a failure.

B. The development of students' understanding and appreciation of human values and experience is a fundamental goal of a liberal arts education.

C. Controlled experiential learning is the most effective way to acquire understanding.

D. An interdisciplinary approach to ethnic heritage studies is more effective than compartmentalized learning formats.

E. It is the ultimate responsibility of the student to learn from these structures, activities, and materials. The role of the instructor is to provide guidance and stimulus to the student. It is the student who must make the primary commitment to learning. Curriculum materials contained in this document are not intended to be used in required courses. It is assumed that no student enrolled in a course in this area is obliged to be so enrolled. The student must feel that he or she is actively engaged in the process of learning.

F. The proper use of these materials requires the active participation of students in class discussion and activities. Therefore, class size should be generally limited to between eight and twenty students to achieve optimum results.

III. Curriculum formats.

A. Course work.

1. Audiences.

a. Some courses are designed primarily to stimulate the ethnic consciousness of Puerto Rican and Cuban students.

b. Some courses are designed primarily to sensitize non-hispanic students to the ethnic heritage, experience, and values of Puerto Ricans and Cubans.

- c. Some courses are designed primarily to increase intergroup communication and understanding between hispanic and non-hispanic students.

2. Course offerings.
    - a. Ethnic Studies: Theory and Practice
    - b. Practicum in Hispanic and Non-Hispanic Intergroup Relations
    - c. Patterns in Assimilation and Acculturation: The Hispanic Community of Greater Boston
    - d. The History and Practice of Bilingual/Bicultural Education in the United States
    - e. The Modernist Mode in the Literature of the Caribbean
    - f. The Folk Tradition in Puerto Rico
    - g. Curriculum Development in Puerto Rican and Cuban Ethnic Heritage Studies
    - h. Independent Study
    - i. Field Experience
3. Rationale for course offerings.
    - a. These courses effectively treat the three basic purposes of the curriculum (to inform, to sensitize, and to train).
    - b. Included in the courses are those directed primarily at Puerto Rican and Cuban students, those directed at an intentionally mixed group of hispanic and non-his-

panic students, and those directed at the general student population.

c. The courses treat the three basic components of ethnic heritage studies (heritage, experience, and values).

d. The courses provide for an interdisciplinary approach to basic materials.

B. Learning components. The Director (or the Assistant Director) can prepare written components for selected courses which already exist at the institution. The purpose of the components is to integrate these existing courses with materials and strategies in the area of Puerto Rican and Cuban ethnic heritage studies. Each written component is to be given to the instructor of the selected course who may choose to use it or not to use it. The component should contain the following information:

1. A list of suggested readings for students designed to relate the basic course content to the ethnic heritage and experience of Puerto Ricans and Cubans.
2. A short bibliography of background materials which will allow the instructor of the course to familiarize himself or herself with materials which treat the basic course content from an hispanic perspective.
3. Recommendations for the effective integration of these ethnic materials into the course structure and for the evaluation of student response to the materials.

C. Class visitation. The Director (or the Assistant Director) can make arrangements with various members of the faculty to visit their classes in order to introduce ethnic heritage materials directly into their courses. This format involves the following procedures:

1. An analysis of the horarium to determine which courses being offered might appropriately use Puerto Rican and/or Cuban ethnic heritage materials.
2. A detailed interview with the instructor of each selected course prior to the beginning of classes to ascertain the following:
    a. The central philosophical thrust of the course.
    b. The instructor's syllabus of primary and secondary sources and the schedule of topics to be discussed.
    c. The suitability of the course structure for the inclusion of Puerto Rican and/or Cuban ethnic heritage studies materials.
    d. The possibility of making additions or substitutions to the reading list.
    e. Suggestions on the advisability of using specific materials in the course.
    f. The proper place in the course schedule to introduce the visiting lectures.
    g. Suggestions on the evaluation of student response to the materials.
3. Two or three "lead-in" visits to the class prior to the

actual guest lectures. This will accomplish two purposes:

a. The visiting lecturer can get a feel for the texture and flow of the class.

b. The ethnic content of the guest lectures can be introduced gradually through in-class exchanges between the visiting lecturer and the instructor.

4. Two or three lectures in class delivered by the visiting lecturer on the ethnic theme as it relates to the basic course content.

5. A second interview with the instructor of the course to evaluate the impact and value of the visit.

(NOTE: The advantage of this approach is that it extends the influence of the program throughout the institution.)

IV. Curriculum distribution and scheduling. Course offerings and curriculum components are best organized into a two-year rotating plan, whereby each course is taught at least once every two years. The following are three options for the implementation of this two-year plan.

A. Option #1. This option can be implemented with just a director. However, it severely limits his or her freedom to develop resources, to supervise programs, and to coordinate activities. It also precludes the implementation of learning components and class visitations.

Year 1, semester 1 -- Assimilation and Acculturation
The Folk Tradition in Puerto Rico
Curriculum Development
Field Experience

Year 1, semester 2 -- Ethnic Studies: Theory and Practice
Practicum in Intergroup Relations
Curriculum Development
Field Experience

Year 2, semester 1 -- Assimilation and Acculturation
The Modernist Mode in Caribbean Literature
Curriculum Development
Field Experience

Year 2, semester 2 -- History of Bilingual/Bicultural Education
Practicum in Intergroup Relations
Curriculum Development
Field Experience

B. Option #2. This option can be implemented with just a director. It includes learning components and class visitations, but is even more restrictive on the Director's freedom to innovate and coordinate than Option #1.

Year 1, semester 1 -- Assimilation and Acculturation
Components and Visitations
Curriculum Development
Field Experience

Year 1, semester 2 -- Ethnic Studies: Theory and Practice
The Folk Tradition in Puerto Rico
Components and Visitations
Curriculum Development

Year 2, semester 1 -- Practicum in Intergroup Relations
Components and Visitations
Curriculum Development
Field Experience

Year 2, semester 2 -- History of Bilingual/Bicultural Education
The Modernist Mode in Caribbean Literature
Components and Visitations
Field Experience

C. Option #3. To be implemented properly, this option requires the services of a director and a part-time assistant director. It has the advantage of presenting the entire series of course offerings together with the component system, while providing the Director with greater freedom to develop and coordinate programs and activities.

Year 1, semester 1 -- Assimilation and Acculturation
The Folk Tradition in Puerto Rico
Components and Visitations
Curriculum Development
Field Experience

Year 1, semester 2 -- Ethnic Studies: Theory and Practice
Practicum in Intergroup Relations
Components and Visitations
Curriculum Development
Field Experience

Year 2, semester 1 -- Assimilation and Acculturation
The Modernist Mode in Caribbean Literature
Components and Visitations
Curriculum Development
Field Experience

Year 2, semester 2 -- Practicum in Intergroup Relations
History of Bilingual/Bicultural Education
Components and Visitations
Curriculum Development
Field Experience

V. Evaluation.

A. The evaluation of student performance. The instructor's assessment of student performance in courses developed from the materials contained in this document must be a subjective process. Courses are designed for a restricted number of students, and a high priority is given to class participation. So-called "objective" standards of testing are neither appropriate nor practical. The instructor must determine the quality of each student's performance based on his or her own set of criteria. However, student success in dealing with these particular materials is best measured through an overall assessment of the student's performance according to the following list of priorities:

1. Attitude toward learning
2. Participation in class activities and discussion
3. Performance on individual or team projects
4. Performance on examinations and quizzes

(NOTE: The instructor should make clear to students the criteria by which their performance is to be measured from the beginning and throughout the duration of the course.)

B. The evaluation of the instructor's performance, course content, and course structure. Students should be required to fill out a detailed questionnaire assessing the performance of the instructor and the quality of the course.

1. Guidelines for the preparation of an evaluation questionnaire:
    a. There should be no questions of a general or personal nature asking students to judge the instructor's competence as a professional. This too often becomes a personality-oriented evaluation.
    b. The evaluation should deal exclusively with the actual learning process (how or why learning took place or did not take place).
    c. These questionnaires must be anonymous. Students must be free to speak candidly without fear of the imposition of faculty authority.
    d. The questionnaires are for faculty use only. They should not be part of any institutional or departmen-

tal evaluation procedure.

e. The questionnaires should be used to assist the instructor in the preparation of his or her own final evaluation statement about the course which should be submitted for discussion to an appropriate faculty body where a final assessment of the actual learning experience is made.

2. A sample evaluation questionnaire.

   a. What has been the most significant skill(s) this course has helped you to develop?

   b. What was the greatest weakness of the course?

   c. Did you enter the course with preconceptions about the subject matter? If so, what were they? Did the course serve to dispel or alter any of these preconceptions?

   d. Has your understanding of Spanish speaking people been expanded or altered by this course? How?

   e. Do you feel that you personally made full use of this course as an educational resource?

   f. Which (if any) of the class activities did you find to be particularly useful?

   g. Would you recommend that some element(s) of the course be discontinued? Please be specific and explain your reasons for making this recommendation.

   h. What do you feel have been the two or three major objectives of this course? In your particular case, which of these objectives were fulfilled and which were not?

i. Would you be interested in taking another course in ethnic studies or Puerto Rican and Cuban ethnic heritage studies? Why, or why not?

j. About what percentage of your study-time did you spend on this course?

k. What suggestions would you offer to make this a better course?

l. If you had to write a summary of this course for another student who might wish to take it as an elective, what would you say and what would be your advice?

m. Would you briefly discuss your state of mind in class? Did you feel threatened, excluded, comfortable, happy, bored, involved, insecure, angry, curious, confused...?

n. Was there a sense of togetherness in the class or was there some degree of segmentation? Please explain.

o. Why did you take this course?

p. Was the course too structured? too loose? about right?

q. Should there have been more emphasis on background and information and less emphasis on concepts?

r. Which of the texts would you recommend for use again? Which would you not recommend? Please explain your recommendations.

s. Did you feel you had an adequate opportunity to express yourself in class? Were your opinions respected?

t. Were the instructor's procedures for evaluating your performance appropriate and fair? If not, please explain.

(NOTE: Specific course outlines and bibliographies are presented in Chapters Four through Ten.)

Chapter Four

Course #1 -- Ethnic Studies: Theory and Practice

I. Introductory remarks.

   A. Educational objectives.

      1. To introduce students to the basic theory, terminology, and methodology of ethnic studies.
      2. To develop students' consciousness of the impact of their ethnic heritage on their personal and family experience.
      3. To provide practical experience in research techniques in the area of ethnic studies.
      4. To train students in the development of curriculum and evaluation materials in the area of ethnic studies.
      5. To develop students' awareness of patterns of ethnic bias in American society.

   B. Recommendations.

      1. Class size: 10-20
      2. Prerequisites: None
      3. Audience: General student population

II. Course bibliography.

   A. Reading list.

      1. Banks, James A., ed. Teaching Ethnic Studies: Concepts and Strategies. Washington, D. C.: National Council for the Social Studies 43rd Yearbook, 1973.
      2. Banks, James A. Teaching Strategies for Ethnic Studies. Boston: Allyn & Bacon, 1975.

3. Banks, James A., with A. A. Clegg, Jr. *Teaching Strategies for the Social Studies: Inquiry, Valuing, and Decision-Making*. Reading, Mass.: Addison-Wesley, 1973.

4. California Bureau of Intergroup Relations. *Guide to An Analysis of Curriculum Materials For Ethnic Heritage Programs*. Sacramento: California State Department of Education, 1976.

5. Epps, E. G., ed. *Cultural Pluralism*. Berkeley, California: McCutchan Publishing Corporation, 1974.

6. *Ethnic Studies Curriculum Guidelines: Position Statement*. Washington, D. C.: National Council for the Social Studies, 1975.

7. *Ethnic Studies Materials Analysis Instrument*. Boulder, Colorado: Social Science Education Consortium, publ. #179, no date.

8. Gordon, Milton M. *Assimilation in American Life: The Role of Race, Religion, and National Origins*. Fairlawn, N. J.: Oxford University Press, 1964.

9. Kane, Michael B. *Minorities in Textbooks*. Chicago, Ill.: Quadrangle Books, Inc., 1971.

10. Seda-Bonilla, Eduardo, Ethnic Studies and Cultural Pluralism," *The Rican*, vol. 1, 1971.

11. Segall, Marshall H., D. T. Campbell and M. J. Herskovitz. *The Influence of Culture on Visual Perception*. New York: Bobbs-Merrill Co., 1966.

12. Tanck, M. L. "Teaching Concepts, Generalizations, and Constructs." In Dorothy McClure Fraser, ed. *Social Studies Curriculum Development: Prospects and Problems*. Washington, D. C.: National Council for the Social Studies 39th Yearbook, 1969, pp. 99-138.

B. Supplementary Readings.

1. Banks, James A. and W. W. Joyce, eds. *Teaching Social Studies to Culturally Different Children*. Reading, Mass.: Addison-Wesley, 1970.

2. Bogardus, Emory S. "Cultural Pluralism and Acculturation," *Sociology and Social Research*, vol. 34 (November-December, 1949), pp. 125-59.

3. Boyer, Bruce L. "Psychoanalytic Insights in Working with

Ethnic Minorities." Social Casework, vol. 45 (November, 1964), pp. 519-526.

4. Brody, Eugene. Minority Group Adolescents in the United States. Baltimore: Williams and Wilkins, 1968.

5. Carlson, Ruth Kearney. Emerging Humanity: Multi-Ethnic Literature for Children and Adolescents. Dubuque, Iowa: William C. Brow, 1972.

6. Elazar, D., and Murray Friedman. Moving Up: Ethnic Succession in America. New York: Institute on Pluralism and Group Identity, 1975.

7. Gast, David K. Characteristics and Concepts of Minority Americans in Contemporary Children's Fictional Literature. Unpublished doctoral dissertation, Arizona State, 1966.

8. Gittler, Joseph, Ed. Understanding Minority Groups. New York: John Wiley, 1964.

9. Golden, Loretta. The Treatment of Minority Groups in Primary Social Studies Texts. Unpublished doctoral dissertation, Stanford, 1964.

10. Harding, John, B. Kutner, H. Proshansky, and I. Chien. "Prejudice and Ethnic Relations." In Gardner Lindzey (ed.), Handbook of Social Psychology, Cambridge, Mass.: Addison-Wesley, 1956, 1021-1061.

11. Herman, Judith, ed. The Schools and Group Identity: Educating for a New Pluralism. New York: Institute on Pluralism and Group Identity, 1975.

12. Jacobs, Paul, Saul Landau with Eve Pell, eds. To Serve the Devil. Vols. 1 and 2. New York: Vintage Books, 1971.

13. Social Science Staff of the Educational Research Council of America. Prejudice and Discrimination. Teacher's Guide. Boston: Allyn & Bacon, 1973.

14. Stone, James C. and Donald P. DeNevi, eds. Teaching Multi-Cultural Populations: Five Heritages. New York: Van Nostrand Reinhold, 1971.

15. Vander Sanden, J. W. American Minority Relations: The Sociology of Race and Ethnic Groups. New York: Ronald Press, 1966.

16. Wisniewski, Richard, Ed. Teaching About Life in the City. Washington, D. C.: National Council for the Social Studies 42nd Yearbook, 1972.

III. Topics and related activities.

A. Topic: Definition of basic concepts.

1. ethnology
2. ethnic pluralism
3. ethnicity
4. ethnocentrism
5. ethnic group
6. ethnic enclave
7. ethnic identity
8. culture
9. subculture
10. cultural assimilation
11. dominant culture group
12. tradition
13. custom
14. values
15. values clarification
16. minority group
17. language minority group
18. acculturation
19. assimilation
20. race
21. racism
22. institutional racism
23. cultural racism
24. white racism
25. paternalism
26. prejudice
27. bigotry
28. discrimination
29. historical bias
30. concept
31. fact
32. generalization
33. opinion
34. theory
35. environmental perception
36. intergroup relations
37. access
38. power
39. immigration
40. emigration
41. exile
42. demography
43. urbanization
44. community action
45. ethnic heritage
46. ethnic experience
47. institution

48. bilingual/bicultural
49. ethnic pluralism
50. equal opportunity
51. affirmative action

Activity: The instructor must develop in the student a deep understanding of these concepts through extended class discussion. For the student to understand a concept completely, he or she must be able to apply it to a set of real issues or situations. In some cases, concepts are so complex that their meanings cannot be made specific, even through extended class discussion. If this is the case, the instructor may wish to refer students to specific documents, newspaper articles and scholarly works to give them a deeper insight into the meanings of those concepts.

B. Topic: Related terminology with political overtones.

1. Third World
2. backward nation
3. underdeveloped nations
4. capitalist imperialism
5. free world
6. colonialism
7. economic exploitation
8. oppression
9. cultural genocide
10. miscegenation
11. racist society
12. power elite
13. ruling class
14. law and order
15. ghetto
16. segregation
17. nigger, spik, guinea, mick, etc.

Activity: The instructor writes these words on the board and solicits personal responses from the students with respect to their connotations. It should become clear immediately that these concepts have the power to stimulate strong emotional reactions in the students. As each term is discussed, the class will quite probably divide along ideological lines and a heated debate will emerge. The alignment of students may vary from concept to concept. The point to be made from this exercise is that there are many issues in ethnology about which there is no universally accepted truth. These concepts often serve to define the politics and values of the individual who articulates them. The individual who has as part of his or her vocabulary the concept "backward nation" will probably not make reference to the concept "cultural genocide." The interpretation and even the validity of these concepts will depend on the perspective from which they are viewed.

C. Topic: The importance of ethnicity in American society.

1. Ethnic pluralism and the inadequacy of the melting pot theory of American society.

   Activity: The instructor divides the class into four teams and assigns each team to write a report on one of the following ethnic groups in Boston:

   a. Blacks

   b. Italians

   c. Irish

   d. Puerto Ricans

   Each team is to identify a neighborhood with a large concentration of the particular ethnic group which has been assigned to it. Then, as individuals or in a group, the team will make a series of visits to the specified neighborhood to gather information on the ethnic influence on the daily life of that community. The report should include:

a. Specific observed examples of ethnic influence in the neighborhood (music, restaurants, clubs, taverns, foods in the market, magazines and newspapers on the newsstand, books in the bookstore, library programs, school decor and activities, street activities, street sounds, sales procedures, posters, advertising, dress, community centers, dialect, accent, foreign language use, entertainment, housing patterns, location and use of parks and benches, films at local theaters, graffiti, political announcements, specialty shops, statues or commemorative plaques, names of buildings, streets, corners, squares, etc.).

b. Appropriate generalizations based on direct observations in the community.

c. Personal emotional responses to the experience in the neighborhood (fear, alienation, depression, awkwardness, superiority and disdain, anger, sympathy, respect, hate, joy, etc.).

Activity: The instructor obtains the WCBV-TV series The Boston Legacy on video tape for presentation in class. This is an extremely useful device to develop the students' awareness of ethnic diversity in Boston. It can also serve as a basis for the discussion of ethnicity and its importance in American society.

2. The importance of a positive "self-concept" for individual and family stability and growth.

   Activity: The instructor asks students to identify certain specific customs and traditions from their own family experience and to do whatever research is necessary to discover the history and significance of each particular custom or tradition. For example:

   a. the preparation of certain foods on certain days of the week;
   b. the celebration of holidays (Thanksgiving, Passover, St. Patrick's Day, Epiphany, Christmas, Easter, Halloween, Columbus Day, etc.);
   c. the observance of family-oriented celebrations and ceremonies (christening, birthday, saint's day, wake, funeral, wedding, bar mitzvah, etc.);
   d. proximity of family members to each other and frequency of visits of cousins, uncles, aunts, etc.).

   After the custom or tradition is identified and researched, students are to interview family members from various generations in order to obtain candid personal feelings about the significance of the custom or tradition for them as individuals and for the family as a whole. The ultimate goal of the exercise is for students to understand the impact of these customs and traditions on themselves and on their family experiences.

(NOTE: No exercise involving an examination of family life should be mandatory. There are many complex family situations which make these activities inappropriate for some students.)

Activity: A similar experiment involves the students' examination of their own families' values. Students are to perform extended interviews with family members of all generations in order to obtain information on which to base the development of generalizations on some of the following matters:

a. the role of the father
b. the role of the mother
c. the role of the children
d. the role of the grandparents
e. family size
f. courtship roles
g. the socializing center of the housing unit
h. recreation
i. church attendance and involvement in church activities
j. view of the importance of education

k. view of the work ethic
l. view of the ethical responsibility of the individual
m. sexual morality for men and for women
n. attitude toward money and material possessions
o. importance of folk traditions (stories, songs, games, etc.)
p. solemnity of marriage vows
q. feelings for the disadvantaged
r. class identification
s. feelings toward other ethnic, racial or religious groups
t. view of the importance of honesty
u. sense of patriotism
v. view of the importance of an extended family.

This exercise will allow students to understand the importance of their ethnic heritage in their own personal development as individuals.

Activity: In this exercise students are asked to interview elderly relatives and friends in an effort to recreate a past era which is part of their own cultural heritage. Questions should be designed to gather information on customs, family structure, family activities, food and food-preparation, work, family duties, entertainment, recreation, artifacts, religion, social roles, etc. From this information, students should attempt to determine how the experience of their ancestors may have influenced their own growth as individuals. In class there can be an open discussion of these individual histories so that there can be direct comparison of family experiences.

Activity: After having completed one or the other of these activities, students are given the assignment of analyzing their own life experience in order to identify specific episodes where the question of their own ethnic heritage may have come into play. Success in this exercise will depend on the power of the student to recognize the significance of isolated episodes in his or her life and to articulate personal feelings about the experience. Specific episodes may fall into one or more of the following categories:

a. the student has made an important choice which has been influenced by his or her ethnic heritage;

b. there has been an imposition of family values or traditions on the student in a way which was crucial in determining the future course of his or her life;

c. external forces in the society have acted upon the student because of his or her ethnic identification;

d. interpersonal relations between the student and members of other ethnic groups have been marked by misunderstanding because of insensitivity to differences in ethnic values and life experiences;

   e. mere presence in an environment dominated by the influence of a different ethnic group has produced in the student feelings of anxiety or alienation.

Activity: Parents of students should be brought into the course whenever possible to provide a generational dimension to the materials under discussion. This can be accomplished through:

   a. consultation and interview during vacation periods;
   b. attendance (free of charge) in the class on a regular basis, when possible;
   c. a prescribed meeting of the class with parents invited, perhaps during a parents' weekend or some other campus function when parents are visiting the institution;
   d. questionnaires prepared by the class to be given to parents (and/or other relatives) to be returned in written form for use in class discussion.

3. The creation of a positive group image within the larger society in order to help bring about:
   a. intergroup relations based on equality
   b. equal opportunity for all ethnic groups in education, employment, housing, credit, purchasing, etc.
   c. equal rights before the law for all ethnic groups.

Activity: The instructor divides the class into teams for the purpose of monitoring the ethnic content of network television over a determined period (perhaps one month). Each team is given one of the following categories of programs to monitor:

a. news and documentaries

b. sports

c. situation comedies and comedy specials

d. variety shows

e. talk shows

f. dramatic series

g. feature films and dramatic specials

h. children's shows

i. quiz shows

j. daytime dramas

Each team is to prepare a report based on examples of ethnic content gathered through the monitoring process. Each report should include specific data on some of the following issues:

a. ethnic humor (offensive and inoffensive)

b. ethnic stereotyping

c. programming specifically for and about ethnic groups

d. dramatic roles for minority actors

e. non-ethnic roles for ethnic minority actors

f. historical distortion

g. use of ethnic music and dance

h. paternalism and condescension

i. idealization of ethnic experience

   - j. treatment of intergroup relations
   - k. ethnic presence in the production staff
   - l. tokenism
   - m. resolution of conflicting ethnic values

   In addition, each report should include a list of generalizations about the image of ethnic groups on network television. These generalizations must be supported by the collected examples. When all of the reports are in there should be an open exchange of information in class with an extended discussion of specific examples of ethnic content in television programming.

4. Effective community action based on a strong sense of community and ethnic identity.
5. Recognition of the contributions made by ethnic groups to American culture and society.

D. Topic: Teaching methods in ethnic studies.

1. Historical and analytical studies.
   - a. Analysis of the historical and cultural heritage of the ethnic group.

     Activity: In ethnic heritage studies students must learn to deal with primary sources. Textbooks and scholarly writings are useful to the pure historian, but the goal of ethnic heritage studies is the development of an understanding of human experience. Students must have the opportunity to work with actual samples of oral history, diaries, letters, artifacts, documents, chronicles, and folklore. If the instructor is unable to bring real samples to class, he or she should bring facsimile copies, so that students can experience the actual handling of primary source materials. This tactile contact will create a direct spiritual bridge between the student and the experience recorded in the document. The textbook, while necessary for clarification and perspective, does not put the student in touch with ethnic heritage. Only direct contact with the primary source can accomplish this. It must be remembered that, in ethnic heritage studies, the political and social forces behind historical events such as the Cuban Revolution are of importance only as they affect the human experience of those individuals who lived through that event. The proper approach to the study of ethnic heritage avoids moral or political judgment and attempts to particularize and value human experience.

Activity: A class visit to a local historical society can do a great deal to familiarize students with the processes of documented history and to stimulate students' enthusiasm for the primary source.

Activity: The instructor distributes sample texts of actual diaries, letters or transcriptions of oral history tapes to the class, asking students to study them carefully and to extract from them particular elements which serve to illuminate the life experience of the individual who produced the document. This exercise is valuable for it makes the student aware that human truth is particular and that the quantitative proof required to establish historical truth does not increase understanding of individual human experience.

b. Analysis of survey results and statistical studies which attempt to define ethnic experience.

Activity: The instructor distributes sections of Five Ethnic Groups for analysis in class, demonstrating proper techniques for the formulation of generalizations from statistical data. He then assigns other sections to be done by students at home as practice in data analysis.

c. Analysis for ethnic content of literary texts and art objects produced by the ethnic community.

Activity: Literary works, music and art objects are important to the study of ethnic heritage, since they are expressions of human consciousness. The artist, the composer or the writer prepares a synthesis of experience within the art form. This synthesis is a valuable instrument for understanding certain social and psychological processes at work on the creative person. Works of art, music and literature produced by individuals who have a strong sense of ethnic identity have a special value to the student of ethnic heritage. A function of art is to expand the consciousness of the audience, to bridge the distance between the artist's perception of reality and the audience's perception of reality. Works of art, music and literature can serve as direct communicative vehicles for the transmission of ethnic consciousness to the student.

2. Group interaction through bi-ethnic or multi-ethnic encounters.

    a. Open-ended stories. These are short narratives which present problem situations involving the interaction of ethnic groups and which have no conclusion. They are designed for use in bi-ethnic or multiethnic classes to stimulate thought and intergroup discussion. Open-ended stories are sometimes taken from actual life experiences and sometimes from literary texts. The situation may call for the assertion of culturally derived values, it may involve a conflict of cultural perspectives on reality, or it may illustrate an example of discrimination or insensitivity to ethnic differences.

b. Dialogue. This is an open-ended story, only in dialogue form and like the open-ended story, it can be used for intergroup discussion. However, since it is in dialogue form, it can also serve as the basis of an extension exercise in which the instructor selects an appropriate open-ended dialogue and asks a team of students to learn it and to present it to the class. Where the written text ends, the students are asked to improvise additional dialogue, maintaining the consistency of tone, theme and character. One by one, students from the class are asked to replace actors and to continue the improvisation of dialogue. This is an extremely valuable exercise, for it requires that students deal with problem situations in a spontaneous way. Discussion following the exercise should demonstrate how ethnic values and perceptions were clarified in the course of the dialogue.

c. Role-playing. Like the open-ended story, the role-playing exercise involves the presentation of a problem situation. However, only a brief outline of the situation is provided for the student, and he or she must act out the entire scene by improvising dialogue. First, the instructor carefully selects the "cast" on the basis of ethnicity, making certain that students represent their usual or expected role in the situation. For example, in an exercise involving an encounter between an Anglo police officer and a Puerto Rican youth after the commission of a crime, an Anglo student should take the role of the police officer and a Puerto Rican student the role of the Puerto Rican youth. After the scene has been acted out, the instructor asks that it be recreated, only this time with the roles reversed. The Puerto Rican student becomes the Anglo police officer and the Anglo student becomes the Puerto Rican youth. A class discussion follows the exercise. There are many variations on this basic format, but the purpose is the same: to provide a structure in which individuals from different ethnic backgrounds can be exposed to values, behavior patterns, and perspectives on reality different from their own. When taking on the role of an individual from a different ethnic group, a student will tend to exaggerate certain characteristics that the or she has observed in that other group. This exaggeration allows for members of the group being caricatured to see themselves as others see them.

d. Concept stimulus. This is the most elementary technique for stimulating class discussion for the purpose of clarifying ethnic values and perceptions of reality. The instructor merely introduces, for discussion, a series of issues which may be perceived differently by members of different ethnic groups. A controlled discussion of such issues as the Miranda decision, virginity, obligatory education to age sixteen, women's rights, etc. in a biethnic or multi-ethnic class can provide an interesting demonstration of values clarification. In another exercise, students can be asked to respond to a series of statistical facts which bear on one or another ethnic group. It should become evident immediately that even facts can be extremely controversial.

e. Visual stimulus. Similar in its use to the concept stimulus, this exercise involves the presentation in class of a series of carefully selected photographs which depict situations of ethnic interaction. The instructor asks each student to respond to the photographs, describing the particular reality that he or she perceives there. If materials have been selected with sufficient care, this exercise should demonstrate that ethnic perspective is an important factor in the interpretation of reality.

f. Extra-curricular experiential learning situations (weekend workshops, visits to classmates' homes, living exchanges, foreign travel, etc.).

E. Topic: Introduction to research practices and techniques in the areas of ethnic studies and ethnic heritage studies.

1. Planning, gathering and processing of oral history
2. Planning and conducting field surveys
3. Planning and conducting genealogical studies
4. Classification of documents
5. Document interpretation
6. Development of facts, statistical data and generalizations
7. Interpretation of facts and statistical data
8. Demography
9. Clarification of ethnic values
10. Interpretation of literary texts, music, art objects, and folklore for ethnic content
11. Curriculum development in ethnic heritage studies
12. Evaluation of materials and programs

Activity: The class is divided into teams, and each team is directed to develop and conduct a research project in ethnic studies or ethnic heritage studies using one of the practices or techniques discussed in this unit.

F. Topic: Review of existing curriculum materials for ethnic heritage programs.

G. Topic: Focus, format, and structure in ethnic heritage units and programs.

H. Topic: Methods for the evaluation of ethnic heritage materials and programs.

I. Topic: Methods for the evaluation of the ethnic content of school materials.

1. Children's books. Very few children's books with ethnic content are written by authors who are familiar with the ethnic experience which is the subject of their work. This leads to a distorted portrayal of ethnic experience and values which has a detrimental effect on the "self-concept" of ethnic minority children and on the public image of ethnic groups within the society. For evaluation of ethnic content, the following aspects of children's books should be examined:

    a. The use of descriptive vocabulary in the depiction of ethnic minorities. (Example: An analysis of adjectives used to describe black characters in West German children's literature illustrates how stereotyping results from the employment of certain descriptive words instead of others. In order of frequency the adjectives used to describe black characters were "friendly," "strong" (physically), "dependent," "obedient," "cheerful," and "afraid." Adjectives such as "smart," "resourceful," "mischievous," "independent," "rebellious," and "angry" were not used to describe black characters.)

b. Inaccuracies in the portrayal of ethnic culture, experience and values. (Example: A study of children's books about the experience of Puerto Rican children on the mainland found that the names of the characters were often Italian and not Spanish--"Carlo" instead of "Carlos," "Carlotta" instead of "Carlota"--and that Mexican customs, dress and food had somehow mysteriously found their way into the homes of recent Puerto Rican immigrants.)

c. An undercurrent of ethnic, race or class bias in the treatment of ethnic minority groups. (Example: A study of one hundred children's books about Puerto Rican children indicates that not one of the one hundred books represents any significant step toward the creation of a positive Puerto Rican self-image and that urban problems are portrayed as "inherent" to Puerto Ricans and not as "inherited" by them.)

d. The blurring of serious issues affecting ethnic minority groups through idealistic and inappropriate conclusions. Children are led to believe that issues of racism and discrimination are not significant since they are so easily resolved in the story structure. Solutions to problems are often demeaning. For example, it is often the case that the solution to the problem on which the story is based lies in assimilation and adjustment of American values. Ethnic values and language are portrayed as obstacles to the happy resolution of the story. This plants a negative impression about the ethnic values and the foreign language in the mind of the child-reader. Another common solution is provided by a change in living quarters. All that appears to be necessary is for the family to have the "will" to move. No mention is made of the lack of available low-cost housing or discriminatory renting practices which limit the mobility of ethnic families. Nor is there a recognition of the cultural validity of preserved ethnic neighborhoods. Still another solution to the problem is provided by an intervening white agent (a social worker, a teacher, a church leader, etc.). This demonstrates a belief that ethnic groups are unable to organize to help themselves. Radical protest or community action is never presented as alternative measures to solve problems.

Activity: Students are directed by the instructor to select an ethnic minority group and to visit a local library in order to conduct an analysis of the portrayal of that group in the children's literature of the library. Students can use the evaluation criteria outlined in this unit as the basis for their analysis. Specific examples of ethnic bias or inaccuracy within each category should be brought to class for discussion.

2. History and Social Studies textbooks. The presentation of the heritage and experience of ethnic minorities in history and social studies texts is often clouded by the following types of bias:

   a. lack of adequate information about the experience and contribution of ethnic minority groups;
   b. historical distortion and inaccuracy;
   c. undercurrents of racial, ethnic, cultural or ideological bias.

   These categories of ethnic bias which occur in history and social studies texts usually appear in one or more of the following forms:

   a. omission
   b. incomplete statement
   c. false statement
   d. demeaning choice of words.

   Activity: After having reviewed the Viewpoint Newsletter of the Foundation for Change entitled "Test Your Textbooks," each student is given an appropriate high school or college history text and directed to "rate" the author's treatment of ethnic minority groups using the categories included in this unit.

3. Literature. Works of literature can include basic assumptions about racial or ethnic groups which, if left unchallenged, can be detrimental to the "self-concept"

of ethnic minority students and can implant and reinforce negative images of the racial or ethnic group in the class. This does not mean that works which treat racial or ethnic groups in a negative way should be excluded from the curriculum. However, if they are to be used, the negative racial or ethnic content must be pointed out and put into perspective. The author's portrayal of these groups and the effect of this portrayal on the class are often overlooked by the instructor as he or she attempts to develop more traditional literary concepts. The instructor must be able to visualize the literary work from the perspective of the racial or ethnic group being described. This is important whether or not there are members of the racial or ethnic group in the class.

Activity: Students are given the assignment of preparing a report on such literary works as Joseph Conrad's Heart of Darkness, James Fenimore Cooper's The Last of the Mohicans, Harriet Beecher Stowe's Uncle Tom's Cabin, André Gide's The Immoralist, Miguel de Cervantes' Don Quixote, Harold Robbins' The Adventurers, Edgar Rice Burroughs' Tarzan series, and H. Rider Haggard's King Solomon's Mines. Reports should focus on the author's portrayal of racial or ethnic groups and include specific examples of bias which can be used in class for the purpose of discussion.

J. Topic: Methods for the evaluation of the ethnic content of school curriculum, practices and activities.

1. Curriculum
2. Teacher-student relations
3. Holidays, vacations and celebrations
4. Recruitment and hiring practices
5. Extra-curricular activities
6. Guidance
7. Supportive services
8. Treatment of language minority students
9. Discipline
10. Influence of parents and parents' groups

Chapter Five

Course #2 -- Practicum in Hispanic and Non-Hispanic Intergroup Relations

I. Introductory remarks.

A. Educational objectives.

1. To sensitize hispanic and non-hispanic students to each other's ethnic heritage, experience, and values.
2. To clarify the participants' ethnic values through intergroup discussion resulting from externally provided stimulus and situational ethnic confrontations.
3. To clarify the participants' ethnic perception of other ethnic groups.
4. To train students in the use of ethnic studies activities and exercises.

B. Recommendations.

1. Class size: 10-20
2. Prerequisites: Sophomore standing
3. Audience: The class should be consciously divided in a roughly equal fashion between hispanic and non-hispanic studetns.

II. Course bibliography.

A. Reading list.

1. Banks, James A. Teaching Strategies for Ethnic Studies. Boston: Allyn & Bacon, 1975.
2. Catton, William and Sung Chick Hong. "The Relation of Apparent Minority Ethnocentrism to Majority Antipathy."

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American Sociological Review. Vol. 27 (1962), pp. 178-191.

3. Eitzen, D. Stanley. "A Conflict Model for the Analysis of Majority-Minority Relations." Kansas Journal of Sociology, vol. 8 (Spring, 1967), pp. 76-92.

4. Epstein, Charlotte. Intergroup Relations for the Classroom Teacher. New York: Houghton-Mifflin, 1968.

5. Epstein, R. and Baron, R. M. "Cognitive Dissonance and Projected Hostility toward Outgroups." Journal of Social Psychology, 79: 171-82, December 1969.

6. Grambs, Jean Dresden. Intergroup Education: Methods and Material. Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1968.

7. Hartsough, W. R. and Fontana, A. F. "Persistence of Ethnic Stereotypes and the Relative Importance of Positive and Negative Stereotyping for Association Preferences." Psychological Reports, 27: 723-31, Dec. 1970.

8. Lauria, Anthony. "Respeto, Relajo and Interpersonal Relations in Puerto Rico," Anthropological Quarterly, vol. 37, April 1964.

9. Noel, D. L. "Minority Responses to Intergroup Activations." Phylon, (1969), 367-374.

10. Rinehart, James. "The Meaning of Stereotypes," Theory into Practice, 2, (June 1963), 136-143.

11. Rose, Arnold Marshall. Minority Problems; A Textbook of Readings in Inter-group Relations. New York: Harper & Row, 1965.

B. Supplementary Readings.

1. Bernard, J. "The Conceptualization of Intergroup Relations with Special Reference to Conflict." Social Forces, 29: 3, 1951.

2. Blalock, Hubert M. Toward a Theory of Minority-Group Relations. New York: Wiley, 1967.

3. Borhek, J. T. "Ethnic Group Cohesion." American Journal of Sociology, 76 (1): 33-46, July, 1970.

4. Burger, Henry G. Ethnic Live-In: A Guide for Penetrating and Understanding a Cultural Minority. Kansas City, Mo.: University of Missouri, 1969.

5. Campbell, D. T. Stereotypes and the Perception of Group Differences. Presidential address for the Midwestern Psychological Association, Chicago, 1967.

6. Cartwright, Dorwin, and Alvin Zander. Group Dynamics. Second Edition. New York: Harper & Row, 1960.

7. Rinder, Irwin D. "Identification Reaction and Intergroup Conflict." Phylon, vol. 15 (December, 1954), pp. 365-370.

8. Rinder, I. D. "Minority Orientations: An Approach to Intergroup Theory Through Social Psychology," Phylon, 26 (1965), 5-17.

9. Sherif, Muzafer, ed. Intergroup Relations and Leadership: Approaches and Research in Industrial, Ethnic, Cultural, and Political Areas. New York: Wiley, 1962.

10. Stuart, Irving R. "Minorities vs. Minorities: Cognitive, Affective and Conative Components of Puerto Rican and Negro Acceptance and Rejection." The Journal of Social Psychology, vol. 59 (February 1963), pp. 93-99.

III. Topics and related activities.

A. Topic: The development of the students' consciousness of their own ethnic identities. The effectiveness of many of the class activities in this course will depend on the degree of ethnic consciousness among the student participants. Group interaction exercises require the creation of situations in which ethnic perceptions and values come into conflict. The exercises will be successful only if participants have a clear understanding of their own perceptions and values before attempting to understand those of others.

Activity: Students are to develop, as best they can, genealogical studies of their own families in an effort to identify the influence of their ethnic heritage on their behavior and values.

Activity: Students are to interview parents, grandparents, and other relatives in order to determine those ethnic values and perceptions which may have influenced the students' personal development.

Activity: Parents and grandparents should be included in as many class activities as possible.

Activity: Students are to attempt to identify specific episodes in their lives where their ethnic heritage has been a significant factor influencing the course of events.

B. Topic: Visual stimuli for intergroup discussion.

1. Television.

Activity: Students are directed to watch specific episodes of Popi or Mundo Real and to prepare lists of impressions about Anglo-Puerto Rican relations based on incidents in the episodes. These impressions are exchanged in class discussion.

Activity: Students are directed to watch specific episodes of Popi or Mundo Real only with the sound turned off. They are to prepare a list of visual impressions about Anglo-Puerto Rican relations based on the episodes to be exchanged during class discussion.

Activity: Students are asked to monitor comedy routines by Freddie Prinze and Liz Torres for examples of Puerto Rican ethnic humor. Specific examples can be used for intergroup discussion. Hispanic and non-hispanic students alike can attempt to create samples of Puerto Rican ethnic humor for class discussion.

2. Films.

Activity: Students are directed to view one of the following films as a group:

a. West Side Story

b. Popi

c. The Blackboard Jungle

d. Up the Down Staircase

e. Last Summer

f. The Pawnbroker

g. Change of Habit

h. The Honeymoon Killers

i. Badge 373

Discussion can center on some of the following topics:

a. stereotyping

b. presentation of Puerto Rican characters with a positive self-image

c. realism in the treatment of social problems

d. the use of Puerto Rican actors to play Puerto Rican roles

e. accurate portrayal of Puerto Rican experience and values

f. ideological assumptions

g. intergroup relations (areas of conflict, discrimination, insensitivity, etc.)

3. Photographs.

Activity: The instructor prepares a series of slides depicting various textures of living environment. For example:

a. symmetry, glass, cement and steel of the urban high-rise

b. peaceful but uncultivated rural setting

c. irregular melange of the ethnic neighborhood

d. affluence, cleanliness and regularity of the residential suburban neighborhood

e. the sea

Intergroup discussion can center on some of the following possible reactions to the photographs:

a. sensations of cold or warmth

b. feelings of security or alienation

c. nostalgia

d. confidence in human nature

e. depression or pity

f. anger or joy

Activity: The instructor prepares a series of suggestive slides related to the Puerto Rican experience in the United States. The slides should not be explicit, but should require a degree of ethnic sensitivity on the part of the students to understand their significance. Examples:

a. A picture of a police officer or police car captioned: "Our job is to serve and to protect."

b. A drawing of a group of Indians looking out to sea where there are three small sailing vessels on the horizon, captioned: "Columbus discovered America in 1492."

c. A newspaper ad for furniture at a high price with easy interest at a store in the barrio.

d. A picture of a Puerto Rican man and woman seated in a room with a photograph of Marilyn Monroe on the wall behind them.

e. A photograph of the symbolic statue of justice, blindfolded and holding a balanced scale.

4. Art objects.

C. Topic: Printed stimuli for intergroup discussion.

1. Newspaper clippings describing real incidents of Anglo-Puerto Rican relations:
2. Proverbs and sayings (both hispanic and anglo).
3. Statistics.
4. Textbooks and other scholarly writings on the Puerto Rican experience or Anglo-Puerto Rican relations.

   Activity: Students are asked by the instructor to review a series of texts in English which deal with the history of Puerto Rico. Texts can be selected from the following list:

   a. Bowen, J. D., The Island of Puerto Rico (Lippincott).
   b. Brau, M. M., Island in the Crossroads (Doubleday).
   c. Colorado, A. J., The First Book of Puerto Rico (Watts).
   d. Kurtis, A. H., Puerto Ricans: From Island to Mainland (Messner).
   e. Manning, J., Young Puerto Rico (Dodd).
   f. Masters, R. V., Puerto Rico in Pictures (Sterling).
   g. McGuire, E., Puerto Rico: Bridge to Freedom (Macmillan).

h. Rollings, F., Getting to Know Puerto Rico (Coward).

i. Sterling, P. and María Brau, The Quiet Rebels (Doubleday).

j. Tuck, J. N. and Norma Coolen Vergara, Heroes of Puerto Rico (Fleet).

Discussion can focus on some of the following issues:

a. ideological perspectives in the texts
b. the portrayal of U. S.-Puerto Rican relations
c. treatment of the Puerto Rican movement for independence and radical leaders
d. the description of the Taíno Indians
e. Indian and African heritage in Puerto Rico
f. Puerto Rico's ability to govern itself
g. cultural paternalism
h. definitions of economic success

This is a useful exercise for making students aware of the many ideological assumptions and cultural notions about Puerto Rico and Puerto Ricans which go unchallenged in American textbook narratives.

5. Children's books.

Activity: Students are directed to review a series of children's books in English about the experience of Puerto Rican children in the United States. Books can be selected from the list of one hundred books found in Interracial Books for Children, volume IV, nos. 1 & 2, Spring 1972, page 4. Discussion can focus on some of the following issues:

a. the use of descriptive vocabulary in the depiction of Puerto Rican characters;

b. inaccuracies in the portrayal of Puerto Rican culture, experience and values;

c. undercurrents of ethnic, race or class bias in the treatment of Puerto Ricans;

d. the blurring of serious issues affecting Puerto Ricans in the United States through idealistic or inappropriate conclusions.

Samples of children's books dealing with the experience of Anglo children in an urban environment should be reviewed for the purpose of comparison.

6. Standardized test questions.

Activity: The instructor prepares a series of standardized test questions which may contain ethnic or socioeconomic bias. For example:

> Which of the following is more like doctor, lawyer, and teacher? A) accountant B) policeman C) electrician D) student E) beautician.
>
> People prefer paying by check rather than cash because: A) it's easier B) they can keep a record of their expenses C) it makes them feel more important D) it maintains their credit with the bank.

The class discusses the questions to determine and classify the bias and then attempts to create questions which test the same relationships but which do not favor one group or another.

7. Documents.

Activity: Students are asked to review the Massachusetts Bilingual Education Act of 1973. Discussion can focus on some of the following issues:

a. the validity of definitions
b. the concept of "foreign" language being used in the public schools
c. processes of classification of students
d. the importance of bilingual/bicultural education to the development of "self-concept"
e. the limitation of bilingual/bicultural programs to hispanic students.

8. Oral history transcriptions.

9. Works of literature.

Activity: Students read Down These Mean Streets by Piri Thomas and discuss their personal reactions to its ethnic content in class, centering their remarks on some of the following issues:

a. Piri's personal moral responsibility
b. the responsibility of the Anglo world for the creation of a Piri Thomas
c. the portrayal of the "paddy world"
d. Anglo-Puerto Rican and Afro-Puerto Rican interaction
e. the role of the father in the Puerto Rican family
f. the "community" (Spanish Harlem) as a surrogate fam-

ily

g. masculine/feminine roles and relationships

h. "self-concept" and alienation from self

i. self-definition

D. Topic: Concept stimuli for intergroup discussion.

Activity: Students exchange perceptions of the following concepts:

1. parental roles (fatherhood and motherhood)
2. role of the elderly
3. role of children in the family
4. sibling relationships
5. institutional allegiances (church, homeland, political parties, school, family, neighborhood, peer group, etc.)
6. sense of security or alienation within the larger society
7. understanding and feeling for family ancestry (photograph albums, artifacts, heirlooms, letters, documents, etc.)
8. relationship with grandparents
9. importance of the extended family (cousins, uncles, aunts, etc.)
10. masculine/feminine roles within the family
11. masculine/feminine roles outside the family
12. family view of the importance of education (interest taken by parents in the education of the children, different treatment for boys and girls, etc.)
13. reasons for the family choosing to live where it does

14. importance of religion in family life
15. desires on the part of the young to leave home and set out on their own
16. retention of particular family customs
17. recognition of ethnic traditions
18. family view of politics and the American system of government
19. importance of children's stories from ethnic tradition
20. types of heroic figure attractive to the family
21. view of the criminal and the police
22. courtship procedures
23. death and bereavement
24. family relationship with neighbors
25. degree of participation in what the family perceives to be the "American way of life"
26. family preferences in music
27. entertainment and recreation
28. a typical Sunday afternoon
29. the work ethic
30. marriage and divorce
31. virginity
32. adultery
33. treatment of animals
34. view of psychiatry
35. the armed forces and the draft
36. masculine reaction to insult (inner need or social de-

mand)

37. degree to which the family follows the news of the day
38. the importance of money
39. materialism ("keeping up with the Joneses")
40. charity (feelings toward beggars in the street, TV appeals to help the starving in other lands)
41. preservation of institutions within the society
42. law and order
43. the ideal male and the ideal female
44. the relationship between the individual and humanity as a whole as opposed to the more limited group
45. the individual's freedom to choose vs. divine predestination
46. the existence of a "soul"
47. the influence of heredity and environment on the individual
48. life after death
49. the moral implications of the poor stealing
50. racial, ethnic or religious intermarriage
51. women's liberation
52. racial identity
53. protection of a criminal in the family
54. busing
55. the Mars landing
56. the Third World
57. identification with the underdog or the favorite in

sporting events

58. definitions of love
59. view of other ethnic groups
60. relationship between inner-self and socio-cultural mask
61. the Devil and the place of evil in the world
62. equal opportunity
63. patriotism
64. vengeance
65. war in the defense of freedom
66. class identification
67. feelings about ethnicity as it is portrayed in the media
68. social and geographic mobility of the family
69. definition of good and evil
70. definition of moral and immoral
71. definition of beauty (the ideal of beauty in the male and the female)
72. honor
73. ambition
74. freedom
75. God

E. Topic: Self-examination exercises for clarifying ethnic values and perceptions needed for class discussion.

Activity: Each student is to write an essay descriptive of those positive things he or she believes to be true about one of the following groups:

a. Anglos

b. Puerto Ricans

c. Blacks

Activity: Each student is to write an essay descriptive of those negative things he or she believes to be true about one of the following groups:

a. Anglos

b. Puerto Ricans

c. Blacks

Activity: Each student is asked to write a stereotypical description of one of the following groups:

a. Anglos

b. Puerto Ricans

c. Blacks

These descriptions can be reproduced and distributed to the class for discussion.

Activity: Students are to identify and describe in written form episodes from their own experience involving interaction with other ethnic groups. These can be reproduced and used for class discussion as open-ended stories. The instructor can work with students in the classification of experiences.

Activity: Students are required to keep a personal diary throughout the course of the semester. In it they are to note on a daily basis their personal responses to issues raised in class and to relationships developed with students of a different ethnic background from their own. The purpose is to allow students to reflect on the experience of the class and to organize their thoughts clearly.

Activity: Students are to express in writing their personal feelings or behavioral responses to the following situation stimuli:

a. You are walking down an inner-city street at about 9:00 p.m. and you see a group of black youths walking toward you in the opposite direction on the same sidewalk.

b. You are watching an Olympic event involving athletes from the United States, Italy, Colombia and Ethiopia, and the Ethiopian appears to be winning.

c. You are a Red Sox fan, and a pitcher named Martínez is pitching for the Yankees.

d. You are walking down an inner-city street about noon and, as you pass a group of youths, you hear the word "spik."

e. You see a Black or a Puerto Rican stranger walking out of your apartment building carrying a TV set.

f. You see a White stranger walking out of your apartment building carrying a TV set.

g. It is late at night, and you are in an elevator alone. The elevator stops on the eighth floor and a Puerto

Rican man gets in.

h. It is late at night, and you are in an elevator alone. The elevator stops on the eighth floor and a White man gets in.

i. You are a college freshman about to move into the dorm for the first time. You have been told that you have been assigned a roommate who is a member of an ethnic group other than your own.

F. Topic: Open-ended stories and dialogues as stimuli for intergroup discussions.

1. Dramatization of ethnic stereotyping.

Activity:

(Dr. Bradley is seated at his desk working on some papers. Setting down his pencil, he flips the intercom switch.)

Dr. Bradley: Mrs. Norton, who is my next patient?

Mrs. Norton: It's a María Ortiz, Doctor.

Dr. Bradley (jotting down the name): Very well, send her in.

(The door opens and a young woman enters.)

Dr. Bradley (standing to greet her): Hello, I'm Dr. Bradley, and you must be Mrs. Ortiz.

Miss Ortiz: That's Miss Ortiz.

Dr. Bradley: I'm sorry. Well, what seems to be the matter, Miss Ortiz?

Miss Ortiz: I hab a stuffed nose, a sore trot and a feber, and I feel bery weak, Doctor. I espoke to Doctor Vega jesterday on the telephone an' he tol' me to come in today, bot the nurse tol' me dat he is not here an' dat I should see you.

Dr. Bradley: O.K. then, I guess we should have a look to see what we can find. Why don't you just step into the examination room and I'll be right with you.

(A short time later Dr. Bradley and Miss Ortiz emerge from the examination room. Dr. Bradley sits at his desk, takes out a form and begins writing.)

Dr. Bradley: Miss Ortiz, I'm going to prescribe some antibiotics and a decongestant for you. You should also take one aspirin every four hours and drink lots of liquids. Do you have your MEDICAID card with you?

Miss Ortiz: Yes, I do.

(She takes the card from her purse and hands it to the doctor who continues to fill out the form.)

Discussion:

a. Why does the doctor assume that the young woman is married?

b. Why does the doctor assume that the young woman is on MEDICAID?

Activity:

Mr. and Mrs. Lewis have just left the bedside of their nine-year-old son who has fallen from his bike and must spend the night in the hospital. It is just past ten p.m., and the halls of the hospital are deserted. As they turn the corner and head toward the elevator doors, they meet a Puerto Rican woman, about forty-five years of age and dressed in a somewhat soiled white hospital coat, coming out of one of the rooms. The woman is dragging a heavy bucket of soapy water and a mop which she places carefully outside the door in the hall. The Lewises greet the woman warmly and continue on their way. When they reach the elevator, Mrs. Lewis turns to her husband and remarks: "Look at that poor exhausted woman, slaving away here this late at night scrubbing floors. And she is so well-kept. Doesn't it just make you want to cry?"

Discussion:

a. Why does Mrs. Lewis so quickly and positively assume that the woman is a washerwoman?

b. If the person had been a "well-kept" Anglo woman, would Mrs. Lewis have made the same assumption and the same remarks?

c. Is it possible that the Puerto Rican woman is a doctor on duty, that the bucket and mop were left in the room by mistake by a washerwoman, and that the doctor is clearing the room for safety reasons?

2. Dramatization of discrimination.

Activity:

-Scene One-

(The bell above the door to the Kiley Real Estate Agency rings, announcing the entrance of a young man. He is tall, slender, dressed in a well-tailored brown suit. His blond hair is neatly parted and stylishly cut.)

Mr. Kiley (rising to greet his client): How do you do? I'm Bill Kiley. Can I help you?

Mr. Lawrence: Well, my wife and I have just moved to the city and we're looking for an apartment in a nice quiet neighborhood. Do you have anything we might look at?

Mr. Kiley: As a matter of fact we do. Have you ever been to West Roxbury? It's a beautiful neighborhood. I have two apartments available the first of the month in that area. One has four rooms and a terrace, and the other has three rooms and a lovely yard. I think you'll love them both. Let me see. I can take you over to see them right now, if you like.

Mr. Lawrence: That would be fine. My wife is out in the car. Let me call her.

(In a few moments, the young man returns accompanied by an attractive young woman whose blue eyes seem to match those of her husband.)

Mr. Lawrence: Mr. Kiley, this is my wife, Jill.

Mrs. Lawrence: How do you do?

Mr. Kiley: I was just telling your husband about two very nice apartments we have in West Roxbury which I think you'll like very much. If you like, we can all drive over and take a look.

Mrs. Lawrence: Fantastic.

Mr. Kiley: Let me get my keys and we'll be on our way.

-Scene Two-

(The bell above the door to the Kiley Real Estate Agency rings, announcing the entrance of a young man. He is tall, slender, dressed in a well-tailored brown suit. His black hair is neatly parted and stylishly cut.)

Mr. Kiley: Can I help you?

Mr. González: Yes, I'm looking for an apartment for my wife and myself.

Mr. Kiley: Well, we have some nice apartments in the

North Dorchester area. If you'll be needing a larger place, I have a three-bedroom apartment in the South End for only $185 a month, right near the MBTA. We can go over and take a look at it if you like.

Mr. González: Well, I don't think we need a place quite that large, but here comes my wife now. Let me speak to her about it.

(The bell rings again as María enters.)

Mr. González (to his wife): María, el señor dice que tiene uno con tres recámaras en el South End a $185. ¿Qué te parece?

Mrs. González: Pero Juan, es muy grande, ¿no?

Mr. González (turning back to Mr. Kiley): She says it's too big. But can we look at the ones you mentioned in North Dorchester?

Mr. Kiley: Sure thing. Let me get my keys and we'll be on our way.

-Scene Three-

(The bell above the door to the Kiley Real Estate Agency rings, announcing the entrance of a young woman. She is tall, slender, dressed in a well-tailored brown pantssuit. Her blond hair is stylishly cut and neatly arranged.)

Mr. Kiley (standing): Please come in. I'm Bill Kiley. Can I help you?

Jennifer: Yes, I'm looking for an apartment for my husband and myself in a nice quiet neighborhood.

Mr. Kiley: Have you ever been to West Roxbury? It's a beautiful area. I have two apartments available the first of the month in that area. One has four rooms and a terrace and the other has three rooms and a lovely yard. I think you'll love them both. When would you and your husband like to see them?

Jennifer: Well, he doesn't get home from work until around six, so would it be alright if we stopped back around six-thirty?

Mr. Kiley: That will be just fine. I'll be waiting for you.

(Later that evening the bell rings again, and Bill looks up to see the young woman from that afternoon accompanied by a young Puerto Rican man.)

Jennifer: Excuse me, Mr. Kiley. This is my husband, Eddie Vázquez. Eddie, this is Mr. Kiley.

Eddie: It's a pleasure to meet you. Jennifer was telling me that you have two apartments in West Roxbury for us to look at.

Mr. Kiley: Well, yes, but on second thought, I have some other apartments that you might like more....

Eddie: Mr. Kiley, we would like to see those apartments.

Mr. Kiley (nervously): Very well, but if you're going to rent from us, there is a lot of paper work to take care of. I'll need some references, your previous residence, your place of employment, your bank account, things like that. And...oh yes, I'll need to see a copy of your marriage certificate.

Eddie: Do you require this of all your clients?

Mr. Kiley: Yes, absolutely.

Eddie: Why are you telling us this before we even look at the apartments?

Mr. Kiley: It's regular procedure.

Eddie: O.K. then, we can stop by tomorrow evening with all the papers you need...if we like the apartment.

Mr. Kiley: I'm sorry, but we won't be open tomorrow evening.

Eddie: Well, when will you be open, Mr. Kiley?

Discussion:

a. Is there any significance in the way Mr. Kiley greets the three clients as they first appear in his office?

b. Why does he direct some clients to one neighborhood and other clients to another neighborhood?

c. Why does he assume that Mr. González may need a "larger apartment"?

d. Why does he quote a price to Mr. González and not to the other clients?

e. Why does he mention the public transportation (MBTA) to Mr. González?

f. Why does he not want to rent to the Vázquez family?

g. Why do you think he wants to see the Vázquez' marriage certificate?

3. Dramatization of differing perceptions of reality.

Activity:

-First Version-

My name is Abe Matthews. I have worked for the Fairview Department Store for over six years, two years here in the lingerie section. This afternoon, about two o'clock, I was working on the cash register. It has been giving me some trouble the last few days. Anyway, to make a long story short, I had been fiddling with the drawer for about a half hour when I turned around to see this fantastic girl. I mean like she was unreal. I think my mouth must have been hanging open or something, because I just couldn't take my eyes off of that girl. There was someone else at the counter too, I think. I don't really remember. All I could see was that girl. I had to meet her. I remember that as I walked over to her I was trying to think of a good line to start a conversation with her. You'll never guess what I came up with. Would you believe that all I could say was "Can I help you, ma'am?" Can you believe it? Well, my fantastic intro got me a great big zero. Talk about striking out.... She looked at me with those beautiful black eyes like she wanted to cut me to ribbons or something. Like I mean something must really have been bugging her. Before I could say another word, she spun around and was on her way right out of my life. How about that!

-Second Version-

My name is Janet Harper, and I'm telling you that it's just a shame what this world is coming to. This afternoon I was down at Fairview's to buy a nightgown. I must have been standing there at the counter for fifteen minutes waiting for this character to wait on me. Well, he finally turns around, and guess what he does? Does he come over to help me? No. He stands there a minute like a dummy. I called to him and he didn't even have the decency to answer. Then he walks right over to wait on this Puerto Rican woman who just came up to the counter. Can you believe the nerve of that boy? He walked right past me and over to that...that ... You know, it's all this emphasis on the minorities these days. That's what's doing it. They always get special treatment. And, you know, they're not even grateful. Do you want to know what this woman did? She just turned around and walked right out of the store like she was the Queen of England or something. I tell you I wish it was still the way it used to be. It seems nowadays that you have to be Black or Puerto Rican to get any respect around here.

-Third Version-

My name is Elena Vargas. I don't think I can take this kind of treatment any more. Today I'm down at Fairview to buy some shoes. As I'm walking into the store, this cop he looks at me like saying, "Hey you, what you doin' in a nice store like this?" I ignore the cop, but then I stop at the lingerie counter, like you know, just to look. Gues what happens? I'm not even there one minute looking when this manager, or whatever, comes right over--stands over me and asks me what's my business there. I guess he thinks I'm gonna steal something just 'cause I'm a Puerto Rican. I'm so mad, you know what I did? I walk right out of that store. I don't even buy my shoes.

Discussion:

a. What causes the differing perceptions of the same reality?

b. Do the women see only what they expect to see based on preconditioning?

c. How could this incident have been avoided?

d. Why do people attempt to interpret the actions of others in this way?

e. Would the situation have been avoided if the women who felt insulted by the actions of Mr. Matthews had challenged him directly?

4. Dramatization of hispanic adaptation to American culture patterns.

Activity:

(Luis speaks with his younger sister Juanita about the possibility of emigrating to the United States from Puerto Rico.)

Juanita: ...it's impossible here. Let's get outta here, Luis. Let's get outta here.

Luis: Go away?

Juanita: Yes.

Luis: But where?

Juanita: To New York, to Hell, to anyplace! Just now you were thinking about leaving. Don't deny it! You were at that window watchin' a plane goin' north, wishin' you had wings to get away from here.

Luis (somberly): But men don't have wings.

Juanita: Don Severo said he'd loan you the money for the tickets if you went north to work with his brother.

Luis: Yeah, but...I can't. I don't wanna owe Don Severo any more money. I don't want any more worries for Mama. I got work here now. I'll get somethin' even better.

(Luis looks at the window, beginning to feel the fascination of the horizon.)

Of course, it'd be easier up there. They say there's plenty o' work. They pay good. An' the poor man's as good as the rich.

(He keeps approaching the window.)

It must be pretty, huh? A country where a man can do somethin' to stop bein' poor....

Juanita: And where a woman can be respected by the men.

Luis: Where all the machines in the world come from, and all the money in the world, and the good things that make all the people in the world happy.

Juanita (approaching the window behind Luis): Where the air isn't dirty from moise and filth. 'Cause they say the snow is white and clean like cotton.

Luis: Clean and white....

Juanita: Like the fairyland that Grandpa used to tell us about when we were little. It must be pretty, Luis.

(Adapted from René Marqués, *The Oxcart*.)

Discussion:

a. Does it appear that going to the United States will be a wise decision for Luis and Juanita?

b. What will be their greatest problem in adapting to life on the mainland?

c. What would be your advice to Luis and Juanita?

d. Do Americans themselves share Luis's perception of the American dream?

e. What will happen when the ideal is confronted with the reality of urban life in the United States?

Activity:

(Angel and Miguel are seventeen and friends. Tonight they're walking down the street counting the lamp posts and talking. Miguel kicks a beer can.)

Miguel: Angel, who was that girl I saw you with last night? She was real fine.

Angel: I don't want to talk about it.

Miguel: Come on, man, tell me what happened.

Angel: Well, her name is Lucrecia, and she's the niece of my stepfather. She's only been over from Puerto Rico a few days and, you know, she hardly speaks any English.

Miguel: Sounds pretty good so far. Where did you take her last night?

Angel: - That's the problem. We didn't go anywhere. I asked her to go to the movies, but she said she wouldn't go with me.

Miguel: But I saw you out on the street with her.

Angel: Yeah, we just went down to the corner to get the newspaper for my mama. You wanna know what that girl tol' me? She said, "Angel, I want you to know that I'm not the kind of girl you think I am." Like man, you know, I didn't know what she was talking about. I thought she was a real nice girl. This morning I talked to my sister and she said that Lucrecia called her up last night crying and telling her that I was treating her like a bad woman, that I didn't have any respect for her, that I tried to get her alone, that I used bad words with her, and that I let her walk on the street side. Miguel, am I crazy or what? I just don't understand that girl. What do you think she meant about walking on the street side?

Miguel: Hey man, I don't know. She sounds like some kind of crazy kid.

Discussion:

a. Why won't Lucrecia go to the movies with Angel?

b. What is the cause of the conflict of values between Angel and Lucrecia?

c. What if the situation were reversed, with the boy having just arrived from the island meeting the Puerto Rican girl born and raised on the mainland? Would they relate differently to one another?

d. Do you believe that the loss of the traditional value of "respeto" through the process of acculturation is necessarily a bad thing?

Activity:

Miguel is in the bathroom getting dressed. He knows that he is late for school and that he will miss breakfast, but he is not thinking about those four long hours until lunch. As he buttons the last buttons on his shirt, he presses his ear to the door. No sound. Papa must still be in the kitchen. "Good. I can just grab my coat, slip down the hall and I'll be out the door and gone before they even know it."

Opening the bathroom door just a crack, Miguel holds his breath. He can hear the scraping of the spoons in the cereal bowls and the quiet murmur of Spanish voices from the kitchen. "Just four or five quick steps and I'll be gone."

"Miguel!"

The rough voice cuts through him like the blade of his papa's razor. His heart sinks as he turns to see the enormous silhouette framed in the doorway to the kitchen.

"Miguel, how many times do I have to tell you that my son is not going to go to school dressed like a beggar. Now get those clothes off, now."

"But Papa...."

"Miguel!!"

"O.K., Papa."

Discussion:

a. Why do you think Miguel wants to dress in a way which is unacceptable to his parents?

b. Would there be this kind of peer pressure on Miguel back in Puerto Rico?

c. Are the parents at fault for not being sensitive to Miguel's need to adjust to the dress patterns of his school?

d. What are the potential ramifications of this conflict for Miguel and his relationship with his parents?

e. Would this situation be helped if parents had more influence on school policies and practices?

5. Dramatization of insensitivity or ignorance with respect to ethnic values and cultural patterns.

Activity:

Father Morris has just been assigned to a parish in an inner city neighborhood with a large Puerto Rican population. His predecessor, Father Grant, had done very little to attract the Puerto Rican community to the church, and Father Morris was determined to develop special church activities for the Spanish Speaking, particularly for the young. His first plan was to organize a series of Friday night dances for Puerto Rican teenagers. He arranged for a Puerto Rican group to play, set up the facility and advertised the dances in the community. The first week a few young men came, looked around and left. The second week, more young men showed up. Again, no girls. On the third Friday, Father Morris decided that his initiative had failed and abandoned the idea.

Discussion:

a. Why does Father Morris base his dances on the model of Friday night dance for independent American teenagers?

b. Why don't the Puerto Rican girls come to the dances?

c. What is an "unescorted girl" in the Spanish-speaking community?

d. Would the dances have been more successful if they had been designed for the entire family unit rather than just the teenagers?

Activity:

Dr. Jacob White had been extremely effective in developing community programs for the detection of cervical cancer. He pointed with pride to statistics which showed the impressive number of women that he had succeeded in reaching through his publicity campaigns. When he was asked to apply his techniques to the Spanish-speaking community, he found that he was unable to make any headway. He examined and re-examined his procedures which had been so effective in other areas of the city: blanket publicity on television, radio, and in the newspapers; posters and announcements in emergency rooms and clinics; and door-to-door canvassing of the neighborhood. Dr. White had made sure that all of these initiatives were undertaken in Spanish, but all proved to be equally unsuccessful.

Discussion:

Dr. White did not take into account that the examination to detect cervical cancer violates three basic cultural ideosyncracies of Spanish Speaking people:

a. crisis orientation in the utilization of health services;

b. modesty (the repugnance of nudity); and

c. feminine sexual fidelity or virginity.

The doctor might have been more successful had he been able to recognize the importance of these cultural factors. By using the influence of another cultural factor, the "significant other," the doctor might have better accomplished his purpose. Through the use of respected women from the community (preferably those in leadership roles) as examples to the other women, the word would spread by word of mouth. The female in the hispanic family is the "caretaker" with respect to health and is the most effective instrument with which to communicate health information to the Spanish Speaking community.

Activity:

(Pedro Ramírez walks out of the elevator, looks down the long hospital corridor in both directions, steps up to the door marked 611, knocks and walks in.)

Ms. Payne: May I help you?

Mr. Ramírez: Yes. My name is Pedro Ramírez. My mother is a patient down on the fifth floor. I was just down there, and the nurse told me that you wanted to see me.

Ms. Payne: Yes, of course. Please come in and sit down. I understand that your mother has been seriously ill and that she is going to be with us for some time. In this circumstance, patients are asked to sign this form which states that they are responsible for the entire bill, whether in cash or through some health insurance plan. Let me say that you are under no obligation to sign the form. If you have no coverage, the state will take care of the hospital costs. However, we must have the information now, for we have to determine on which floor she will be kept. The state doesn't cover the accommodations she has now.

Mr. Ramírez: Well, I don't understand why you haven't spoken to her.

Ms. Payne: We thought that you...being her son...well, that you would take care of it.

Mr. Ramírez: My mother should always be consulted when the decision concerns her.

Ms. Payne: Very well, Mr. Ramírez. Shall we go up to see her?

Mr. Ramírez: I think that would be best.

Discussion:

a. Why does Ms. Payne believe that Mrs. Ramírez is incapable of taking care of her own affairs?

b. Why is Mr. Ramírez so insistent that this responsibility not be taken from his mother?

c. Could this incident have been handled better if Ms. Payne had been more knowledgeable about the hispanic family structure?

Activity:

Marie Jenkins has a Master's degree in Social Work from a good school. She has traveled in Spain and written her thesis on the importance of pre-interview observation for successful counselling. Her first job was with an inner-city vocational training program. Today, in accordance with the principles outlined in her thesis, Marie is sitting at her desk pretending to work with some papers while she has her attention really focused on the discussion taking place between the two Puerto Rican gentlemen who are seated on the bench across the room and who are waiting to speak with her. She takes careful notes on the easy-going, familiar tone of the conversation between the two men, as they joke and spar verbally, often using off-color language and surprisingly sharp references to each other's heritage. Each man seems to take the insults and the ribbing well, as the steady drone of office typewriters is broken now and again by their hearty laughter. With her mental notes complete, Marie smiles and motions the two men over to her desk.

"Hi there. My name is Marie. Let me see. I have your applications right here. Which one of you is Pepe?"

"Um...I'm Pepe Lopez, ma'am," said the man on the right.

"That means you must be Juan," said Marie, turning to the other man with a sly smile. "Is that Juan or don Juan?"

"It's just Juan Rodriguez, Miss Jenkins," said the other man looking first at Marie and then at Pepe with a somewhat puzzled expression.

Marie couldn't understand why the conversation had become so strained and uncomfortable.

"Come on, fellas. You can relax. I'm your friend and I'm here to help you. These days we can all use a little help, right Pepe?"

Discussion:

a. Why are the two men put off by Ms. Jenkins' familiar approach?

b. Would the men have reacted differently to a man?

c. What do the men think of Ms. Jenkins?

d. What is "relajo"?

e. What is "respeto"?

f. What would be the proper way for Ms. Jenkins to conduct this interview?

6, Dramatization of group interaction.

Activity:

I felt out of place being the only Puerto Rican kid at the dance. I just stood there looking around at all those paddy kids who seemed to know each other. Then I saw a girl I had heard called Marcia or something by the other kids. She was a pretty, well-stacked girl, with black hair and a white softness which set her hair off pretty cool. I walked over to her. "Hi," I said.

"Huh? Oh, hi."

"My first time here."

"But I've seen you before. I was at the field when you smashed that ball a mile."

"That was suerte," I said.

"What's that?" she asked.

I laughed. "Man, that's Spanish."

"Are you Spanish? I didn't know. I mean, you don't look like what I thought a Spaniard looks like."

"I ain't a Spaniard from Spain," I explained. "I'm a Puerto Rican from Harlem."

"Oh--you talk English very well," she said.

"I told you I was born in Harlem. That's why I ain't got no Spanish accent. Hey, your name's Marcia or something like that, right?"

"Ahuh."

"Mine's Piri. Wanna dance?"

"Well, this one's almost over."

"Next one?"

"Well, er--well, the truth is that my boyfriend is sort of jealous and--well, you know how--"

I looked at her and she was smiling. I said, "Jesus, I'm sorry. Sure, I know how it is. Man, I'd feel the same way."

She smiled and shrugged her shoulders pretty-like. I wanted to believe her. I did believe her. I had to

believe her. "Some other time, eh?"
(Adapted from Piri Thomas, Down These Mean Streets.)

Discussion:

a. Why does Piri not look like what Marcia thought a Spaniard looked like?

b. Is it significant that Marcia associates Piri with an athletic event?

c. Do you believe the reasons Marcia gives for not dancing with Piri?

d. Why does Piri feel he has to believe her?

e. What do you think Piri is feeling as the scene closes?

f. How would you have reacted in a similar situation?

Activity:

(Stephanie and Jean have been college roommates for two years. This afternoon they are having lunch in the cafeteria when they are joined by Jean's friend Lorrie and another girl.)

Lorrie: Hi, Jean--Stephanie. Is it O.K. if we join you? This is Eva. She's in my Chemistry class.

Jean and Stephanie: Hi, Eva.

Eva: Hi.

Jean: I was just telling Stephanie about what happened this morning. It was unbelievable. Tom drove me downtown to the hospital so that I could get my health form signed before registration is over. Well, we had to drive through the Puerto Rican neighborhood to get to the hospital. We were stopped at this traffic light in broad daylight and these two Puerto Rican guys walked by and...

Lorrie (leaning over, rugging on Jean's sleeve, and whispering): Hey, Jean. You know Eva is Puerto Rican.

Jean: !?

Discussion:

a. What will Jean say at this point?

b. What will Eva say?

c. How will each feel about the situation?

d. Is it possible that overreaction on the part of the individuals involved will make the situation worse than it is in reality?

e. What do you think Jean can say to defuse the situation?

f. What can Eva say to defuse the situation?

(NOTE: This is a good dialogue with which to develop an extension exercise. Have students take the roles of the four characters and continue the dialogue through improvisation.)

G. Role-playing exercises as stimuli for class discussion.

1. Dramatization. In this type of exercise specific students are selected to present a prepared dramatic scene to the class. Students who have been selected must meet to outline their presentation. Dialogue should be discussed, but the actual presentation should be as spontaneous as possible.

Activity: The instructor and four students prepare the roles of judge, prosecutor, defense attorney, translator, and defendant in the trial of an American young person arrested in an imaginary country where there is a minority of White, English Speaking residents who are treated as second-class citizens, discriminated against on the basis of race, language, religion, politics, social values, dress, etc. The trial can draw attention to some of the following issues:

a. the defendant's sense of isolation resulting from the inability to communicate in the court room;

b. the assumption of guilt because the defendant is from a minority group;

c. the arrest having been made on a police "sweep" of the White neighborhood, where all White residents who happened to be on the street were stopped, searched, and questioned because an Anglo had been seen running from the scene of the crime;

d. the jury is without White or English Speaking representation;

e. there is eye-witness testimony identifying the defendant as an Anglo rather than as an individual with unique physical characteristics;

f. there are court references to the subversive political and/or religious background of the defendant.

Discussion can focus on some of the following matters:

a. the psychological impact of such a trial on the defendant's "self-concept";

b. the validity of police methods in making the arrest;

c. the importance of a jury of peers;

d. the possibility of getting a fair trial under these circumstances.

2. Role confrontation. In this type of exercise, the instructor selects students and separately assigns them roles to play. Each role consists of written instruction describing in a general way each character's personal history. The selected student knows his or her part, but does not know how other characters will react. The rest of the class can either observe the dramatization, taking note of the significance of the interaction for an ensuing discussion, or can participate directly by assisting in the preparation of the roles, by dividing into groups to work with the individual "actors." This second approach allows for a collective role preparation which may produce a more precise definition of roles when the actual interaction takes place.

Activity:

Role #1: You are a newswoman working for a local daily newspaper and deeply involved in the movement for women's rights. You have been assigned to cover the Festival Puertorriqueño for the morning edition. As part of your responsibility you have been instructed to interview the festival queen. You are personally opposed to even the idea of beauty contests and you will challenge the queen on every statement she makes.

Role #2: Your family moved to Boston from Puerto Rico only eleven months ago and you have just been crowned queen of the Festival Puertorriqueño de Boston. It is the happiest moment of your life. Your whole family is in attendance. As you walked down the platform wearing the crown and carrying the flowers, you could see that your whole family was applauding and that there were tears of joy and pride in your father's eyes. You must now compose yourself and face reporters from the local media.

Activity:

Role #1: You are Roger Whitmore, a personnel officer for a small corporation in the city. You have interviewed several young men and women for a beginning-level position in your company and you have made your decision in favor of the applicant with the best credentials and the longest experience. One of the applicants that you have turned down is a young Puerto Rican woman. Pursuant to the policy of the company, you must personally inform all applicants whom you have not hired of your decision. The young Puerto Rican woman is waiting to speak with you.

Role #2: You are Carmen Torrado. You are twenty-three and Puerto Rican. You were a B- student in high school and your father had to take a second job in order to put you through college. In college you majored in Economics and graduated with a grade point average of 3.15. While in college you were a member of the Puerto Rican Socialist Party, and in your senior year you were elected Vice President of LUCHA, the hispanic students' organization on campus. Summers you worked as a waitress to help your father pay the high tuition at the exclusive private college. This is your sixth interview with representatives of various companies. The first five interviews have been unsuccessful, and you are now waiting to speak with Mr. Whitmore who will inform you whether or not you have gotten this position.

H. Written exercises as stimuli for class discussion.

1. Problem-solving exercises. Here, students are given a series of problems involving Anglo-Puerto Rican relations. Each student is assigned to present a written solution to each problem. These solutions are to be used as the basis for class discussion.

   Activity: There are two college roommates (one Anglo and the other Puerto Rican) who are more or less compatible. The major problem between them is their differing tastes in music. The first prefers "hard rock" and the second prefers "salsa." Each has a strong dislike for the other's favorite music. What should they do to resolve the conflict?

   Activity: A high school Vice Principal is called to stop a fight in the hall between a Puerto Rican youth and an Anglo youth over an exchange of epithets. What procedures should the Vice Principal follow to settle the dispute?

   Activity: An Anglo security guard sees a "suspicious looking" Puerto Rican youth in the hallway of an office building during business hours. He wants to stop the youth to ask him what he is doing there. How can he do this without making an incident of it?

Activity: An Anglo girl has married a Puerto Rican man and they have had a child. Her parents and relatives are horrified and virtually exclude her from the family. What (if anything) can or should she do to combat the bigotry of her family?

Activity: Anglo parents see their eight-year-old son gang up with other Anglo children to exclude a Puerto Rican boy from their play. What should the parents do or say to their boy?

Activity: A college dean receives a letter from a Puerto Rican student at the college which is a formal protest against a tenured member of the faculty who has allegedly used abusive language toward her in class and, on numerous occasions, has made remarks in class demeaning to Puerto Rico and Puerto Ricans. What action (if any) should the dean take?

Activity: A residence hall director notices that the six Puerto Rican students in his hall eat their cafeteria meals together, isolating themselves from the rest of the students. Should the director attempt to integrate the students? If so, what steps should he take?

Activity: An English professor who has taught a course in "World Literature" for thirteen years is suddenly confronted by a group of representatives of the Third World Student Organization who demand that he include samples of Third World literature in his course or change the title. What should be the professor's response to the students?

2. Surveys.

   Activity: Using format and questions from Five Ethnic Groups, students are to organize and conduct a survey of the campus community in order to determine how the various ethnic factions at the institution feel about themselves and each other. Particular emphasis will be placed on the Anglo-Puerto Rican responses. Students can use the ABCD study as a guide, but they should develop their own appropriate questions and techniques for getting representative samples. The instructor will help to codify results, and the final statistics can serve as the basis for class discussion.

3. Experimental projects.

   Activity: The instructor asks the students to conduct an analysis of the use of shape, design and color in their homes. This will involve:

   a. the accurate identification of patterns of design in the home, color coordination, the physical placement of furniture, and the use of space;

   b. a discussion of the placement of decorative or sentimental objects;

   c. interviews with parents and relatives to attempt to determine reasons for a and b.

The purpose of this exercise is to determine ethnic influence on home design and decoration. It is clear that this type of analysis will not always produce meaningful results. Students should be asked to conduct the analysis as an experiment. If any among them feel that the analysis has proven interesting, he or she can organize observations to be presented in class for discussion. Since the entire class will have at least attempted the experiment, they will be able to participate effectively in the discussion.

Chapter Six

Course #3 -- Patterns in Assimilation and Acculturation: The Hispanic Community of Greater Boston

I. Introductory remarks.

A. Educational objectives.

1. To introduce students to the processes of assimilation and acculturation as they affect the hispanic community of greater Boston.
2. To introduce students to techniques of community action based on ethnic identity.
3. To introduce students to societal responses to community-action initiatives based on ethnic identity.
4. To sensitize students to social and psychological factors which affect the adjustment of hispanic immigrants to life in the greater Boston area.
5. To train students in the proper use of primary sources and in correct procedures of abstraction and generalization.

B. Recommendations.

1. Class size: 10-20
2. Prerequisites: None
3. Audience: General student population

II. Course bibliography.

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B. Supplementary Readings.

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III. Topics and Related Activities

A. Topic: The history of the political and economic relationship between the United States and Puerto Rico in the 20th century.

Activity: After an examination of the historical, economic and political circumstances of the origins of the Commonwealth of Puerto Rico, the class can be divided into three teams to research and debate the three contending positions with respect to the preferred political status for Puerto Rico:

1. Commonwealth
2. Statehood
3. Independence

Teams will meet independently prior to the debate using the instructor as a reference source and to test assumptions. Issues relevant to the debate include:

1. Language, cultural heritage and national identity.
2. Psychological effects of dependence.
3. Economic dependence.
4. Dominance of American technology and values.
5. Violence and political extremism.
6. Comparison of economic conditions in Puerto Rico with those in Latin American nations.
7. Comparison of democratic institutions and political stability in Puerto Rico with the situation in Latin American nations.

8. Comparison of economic conditions in Puerto Rico with those on the U. S. mainland.
9. The history of voting in Puerto Rico on the issue of political status for the island.
10. The value of U. S. citizenship.
11. The draft and U. S. foreign policy.
12. U. S. relations with Latin America.
13. The importance of congressional representation.
14. The presence of Cuba.
15. Immigration to the mainland.

B. Topic: The Cuban Revolution, U. S. policy toward Cuba since 1959, and U. S. policy with respect to Cuban political refugees.

Activity: To sensitize students to some of the feelings of Cuban exiles now residing in the U. S., the instructor asks that they imagine themselves in the position of being exiled from the United States for political reasons. They are told that they have only three weeks to ready themselves for departure and that they should respond to the following questions:

1. What are some of the feelings you have about leaving the U. S.?
2. What things will you miss the most?
3. What objects will you take along with you?
4. Will you attempt to organize a political/cultural organization in exile to preserve your American culture and values?

5. Will you attempt to preserve your identity as an American or will you attempt to become part of the society to which you are moving?
6. How will you feel about having to leave your family and friends?
7. How do you think you will adjust to the everyday use of a new language?
8. Will you be able to "start all over again," perhaps at a job below your capabilities and at a lower social station?
9. Will you regard yourself as a permanent or a transient resident of your new land?
10. How do you feel about special programs and services provided for you in your new homeland?
11. Will you be active in politics or fearful of reprisals against you because you are foreigners?
12. What are the three most important aspects of adapting to life in a new land?
13. What elements of American life will you regret seeing disappear?
14. What will you remember the most about the "way life used to be" in the United States?
15. Will your own personal sense of group identity increase or decrease with immigration?
16. How will you handle the inevitable conflict of values which will occur as your children grow up in the language and culture of the new society?

17. To what extent will you attempt to impose your American values on your children?
18. Will you raise your children as Americans with a strong sense of ethnic identity or will you hope that they assimilate quickly into the new society?
19. Will you seek out other Americans with which to associate yourself and your family?
20. Will you attempt to speak English at home?
21. Do you want your children and your grandchildren to learn English?
22. Will you outwardly attempt to preserve American customs, holidays, foods, music, values, etc. in the new society?
23. Will you feel more comfortable living in a neighborhood composed mostly of Americans?
24. What factors will contribute to your family's remaining in an American neighborhood in future generations?

(The value of this type of exercise is that it allows students to articulate issues themselves and to learn through personal involvement and identification rather than the printed word.)

C. Topic: Social, political and economic factors influencing Puerto Rican immigration to the U. S. mainland in the 20th century.

D. Topic: The history of hispanic immigration to the greater Boston area.

E. Topic: The ethnic composition of the greater Boston area.

Activity: A team of students is assigned to examine statistical data contained in the ABCD study Socio-Economic Characteristics of Boston Neighborhoods: Data from the 1970 U. S. Census. From this data the team is to draw up a series of conclusions and generalizations about the ethnic and socio-economic composition of Boston's neighborhoods for presentation in class, together with appropriate charts, maps and descriptive materials. In addition to providing an important informational base for future class activities, this activity is useful in developing the students' ability to deal with statistical data and to generalize from it.

F. Topic: The definition of basic concepts.

1. immigration
2. emigration
3. assimilation
4. acculturation
5. demography
6. ethnic identity
7. ethnic group
8. minority group
9. language minority
10. exile
11. hispanic community
12. community agency
13. community leader
14. bilingual/bicultural
15. access
16. colonialism
17. harassment
18. racism
19. discrimination
20. community action
21. ethnic heritage

22. redevelopment
23. redlining
24. ethnic values
25. needs assessment
26. melting pot
27. ethnic pluralism
28. ethnocentricity

Activity: It is important to arrive at definitions of important terminology by allowing students first to articulate their prior understanding of the concepts before developing a more refined comprehension of their meaning through controlled class discussion. This is because concepts of this kind often have very different connotations when viewed from different ethnic, racial, or socio-economic perspectives. Concepts such as "racism," "bilingual/biculturalism," and "assimilation" are extremely complex and can only be understood properly after extended discussion. Meaning must grow out of the active intellectual participation learned as a vocabulary list.

G. Topic: Obstacles to the settlement of the Spanish speaking in the United States.

1. Language

Activity: Non-hispanic students can be sensitized to the problem of adaptation to a foreign language and culture through participation in a role-reversal exercise. The instructor engages the student in the dramatization of simple everyday activities (visits to the store or the doctor's office, a job interview, a search for an apartment, a ride on a bus or in a taxi, etc.). Throughout the exercise the instructor will speak only Spanish, and the student must somehow carry out the function even though he or she speaks little or no Spanish. The exercise will allow students to experience (at least in part) some of the feelings of isolation and intimidation known to many hispanic immigrants to the U. S. because they do not speak English.

2. Movement from a rural society based on agriculture to an urban society based on technology.

   Activity: To make students aware of the difficulty of this transition, the instructor can ask them to examine the "Help Wanted Ads" of the daily Boston papers looking for positions available to individuals who have experience only as farm workers and who have had a very limited education. Those positions which are suitable should be brought to class for discussion. Does the job produce enough income to support a family? Does the job provide experience which can be used for advancement? What is the psychological impact of this type of work? etc.

3. Adaptation to winter climate.

4. Racism (Black, White, or Other).

   Activity: The following situations can serve as stimuli for class discussion of the problem of hispanic adaptation to American conceptions (and misconceptions) about race:

a. A Puerto Rican youth whose family has recently arrived in the Boston area comes to his tenth grade homeroom on the first day of the school year. As he is about to sit down, the Irish boy in the desk behind him says to him: "Hey, buddy, 'you black or white?"
(The Puerto Rican youth has probably never before considered himself either black or white. He is made to identify himself with one group or the other in order to fit into the dualistic understanding of race which is operative at the school.)

b. A man is filling out a job application. He comes to Item 4 which reads as follows:
RACE (Check one): White___ Black___ Oriental___
Puerto Rican___.
("Puerto Rican" is not a race!)

c. As students are being classified for the purpose of court-ordered busing, lighter skinned Puerto Ricans, fluent in English, are considered "white," while Puerto Ricans with darker skin and/or a lesser degree of fluency in English are considered "black."
(This process divides hispanic people in a way in which they would not divide themselves naturally.

They are being made to conform to a racial system in which they have no place.)

Activity: Chapter 13 of Piri Thomas' Down These Mean Streets is perhaps the most powerful statement of the racial dilemma facing the Puerto Rican in the United States. The chapter entitled "Hung up Between Two Sticks" will provoke extended class discussion of this important issue and can be useful in the development of role playing exercises.

Activity: To make students aware of their perceptual limitations, the instructor can prepare a series of photographs which will illustrate the wide variety of Puerto Rican facial characteristics. The class is asked to classify each photograph by race. The exercise should serve to demonstrate to non-hispanic students their lack of visual refinement and linguistic subtlety in dealing with the question of race, as they tend to reduce all the pictures to black and white. This is in contrast to the richness of descriptive vocabulary in Spanish related to race.

5. Ethnic stereotyping.

Activity: Three students are selected and given the assignment to present the following dramatic scene in class. The students preferably will have learned their lines so that the scene can be presented as realistically as possible. However, if this is not practical, the scene can be presented as a dramatic reading.

(The scene opens with a somewhat distinguished looking man sitting behind a desk, his attention focused on the pile of forms and papers before him. There is an empty chair facing him on the other side of the desk. The phone rings.)

Dean: Yes, what is it, Miss Clark?....Fine, send him right in.

(As he hangs up the phone, the door opens, and a young man appears--apparently hispanic, dressed in a semi-conservative, collegiate style. The young man pauses at the door.)

Emilio: Excuse me, are you the Dean of Admissions?

Dean (rising to shake the student's hand): Yes, I sure am. Peter Orezquewitz. Have a seat. What can I do for you?

Emilio (sitting down): My name is Emilio Gutierrez. I'm a senior at English High this year and I...

Dean (interrupting): Oh, English High...How's Mrs. Thompson these days?

Emilio: I don't believe I know a Mrs. Thompson.

Dean (puzzled): Huh. You must know her. I'm sure she's still the Director of the Bilingual Program there. She's tall, blond, about thirty, wears glasses....

Emilio: I may have seen her around, but English is a big school and I guess....

Dean: She's an excellent person. She helped my wife and I plan our trip to Puerto Rico several years back. By the way, what part of the island are you from?

Emilio: My family is from Fajardo, but I'm....

Dean (interrupting): Oh yes, Fajardo! A beautiful city. The whole island is beautiful. We had some trouble with the language, but I guess you must know how rough the language problem can be.

(Pause)

Well, what was it you wanted to see me about?

Emilio: I was reading through the college catalog and I had a few questions.

Dean: Have you filed an application for admission yet?

Emilio: Yes, I sent it in last month and I had all of my records and recommendations forwarded to your office.

Dean: Good! Excuse me just one minute. (Picking up the phone) Miss Clark, would you please bring me the file on...(turning to Emilio) What's the name, again?

Emilio: Emilio Gutierrez.

Dean (into the phone): Would you bring me the file on Milio Guretes? (There is a pause after which the Dean turns again to Emilio) She doesn't seem to be able to find it. How do you spell your name?

Emilio: Emilio, E-M-I-L-I-O, and Gutierrez, G-U-T-I-E-R-R-E-Z.

Dean (having written down the proper spelling and speaking into the phone): That's Guretes, G-U-T-I-E-R-R-E-Z, Emilio, with an "E". Thank you, Miss Clark. (He hangs up and turns his attention back to Emilio.) Have you filed your financial statement yet?

Emilio: No, I...

Dean: I hope you plan to file it soon. We can't even process your application until we hear from New Jersey. (Handing some forms to Emilio) Here, these are the necessary forms: the Mass. State, the B.E.O.G., the P.C.S. and the application for aid here at the college. I advise you to take care of it right away since all of the sources of money are short this year.

(Mrs. Clark enters, hands a file to the Dean and leaves without saying a word.)

Dean (looking over the records): You have a very impressive record, Mr. Guretes. I see no failing or unsatisfactory marks here. By the way, have you been down to the Bilingual Services Program?

Emilio: No I haven't.

Dean: You should pay them a visit. They may be able to help you. There may be some funds available to minority students that I don't know about. They are very sympathetic to the problems of minorities. The economic situation is pretty tough these days, but the fact that you are staying in your home state and that your grades are all passing will work in your favor. Now, is there anything else I can help you with?

Emilio: Well, actually I was interested in seeing the campus and sitting in on some classes. I also wanted to see if I could speak with some of the professors in the Chemistry Department.

Dean: Don't worry about that right now. We will be having an Open House for potential freshmen coming up next month. We'll notify you by mail as to the exact date and time. There will be a special section set up for financial aid matters. I will also give your name to Mr. Washington, the faculty advisor to the Third World Organization here on campus and to Mrs. Sanchez, the coordinator for special orientation activities for minority students. These people will be extremely helpful in facilitating your adjustment to college life.

Emilio (standing): Well, thank you very much for your time, Dean Orezquewitz.

Dean (standing and reaching out to shake Emilio's hand): It has been a pleasure speaking with you, Mr. Guretes. If you have any questions in the future, please don't hesitate to call on me. I will do my best to help you. Don't forget, those forms should go in the mail as soon as possible, and be sure to stop by the Bilingual Services Program while you're on campus today. Good luck, and I hope to be seeing you here on campus next year.

(Emilio walks to the door, turns as if to say something, changes his mind, and leaves.)

The scene should be discussed by the class in terms of ethnic stereotyping. For this purpose it may be helpful to distribute the text of the scene to the students so that specific references can be made. It should be clear to all that the Dean has come to this interview with certain preconceptions about Emilio and that these preconceptions affect the course of the dialogue. The instructor should ask the class to identify and comment on as many of these preconceptions as possible. For example, the Dean assumes:

a. that Emilio must know the Director of the Bilingual Program at his high school because of his physical appearance and his name;

b. that Emilio is from Puerto Rico because of the high percentage of Puerto Ricans in the hispanic community of the New England area;

c. that Emilio has experienced the problem of adjusting to the English language, whereas we can see that he has absolutely no difficulty with the pronunciation of the dean's very unusual name;

d. that Emilio is in need of financial aid in order to attend college;

e. that Emilio's record in school is "impressive" merely because he does not have any unsatisfactory or failing marks (indicating the Dean's belief that most hispanic students would have such poor marks and that Emilio is unusual);

f. that Emilio regards himself as a member of the "Third

World" or as a "minority";

g. that Emilio, because of his physical appearance and name, is in need of special services in order to adjust properly to college life.

Activity: From the scene involving Emilio and the Dean of Admissions very little is learned about Emilio. The instructor can direct the class to speculate about Emilio based on the information contained in the text. For example:

a. Is Emilio as the Dean perceives him to be?

b. Is it possible that he is the son of a wealthy businessman?

c. Is it possible that Emilio does not speak Spanish and has never been to Puerto Rico?

d. Why does Emilio come to the Dean's office?

e. If the Dean has a wrong impression about him, why does Emilio not stop to correct him?

f. Do you think Emilio will enroll at the college next year?

g. Why does Emilio pause at the door on the way out? What is he thinking?

6. Discrimination because of race, ethnic stereotyping, language, socio-economic status, religion, ethnic values and traditions.

   a. housing

   b. employment

c. health care

d. grade placement in primary and secondary schools

e. access to advanced education

f. teacher expectation of student's abilities

g. standardized testing

h. treatment by police and other agencies of government

i. access to media

j. image in media (TV, radio, newsprint, books, films, etc.)

k. primary, secondary and post-secondary level curricula

l. children's books and school texts

m. political representation

n. credit and purchasing

o. military induction

Activity: To demonstrate patterns of discrimination in housing, a team of students (both hispanic and non-hispanic) should undertake the following project. Using the "Apartments for Rent" section of the classified ads of the daily newspapers, the team makes dual inquiries into the availability of housing units in the city of Boston and in the suburbs. First, the Spanish-speaking students make an inquiry. Then, Anglo students make a similar inquiry to the same landlord. Responses are recorded and compared. Results should answer some of the following questions:

a. Are landlords generally less likely to rent to Spanish-speaking individuals than to Anglo individuals?

b. Is there more discrimination in some parts of the city than in others?

c. Is a Spanish-speaking person who is less fluent in English less likely to find housing than one who speaks English fluently?

d. Do landlords scrutinize the references of Spanish-speaking applicants more closely than they do those of Anglo applicants?

e. Does most discrimination against the Spanish-Speaking occur in low, middle or high income housing?

Activity: The instructor selects a team of students to make an investigation of the history of "redlining" in Boston and its effect on the Spanish-speaking community and to report to the class.

Activity: The instructor appoints two teams to debate the following resolution: Resolved: That a specified quota of workers on a construction project must reside in the neighborhood where the construction work is being done.

Activity: The instructor reproduces Chapter 11 of Piri Thomas' Down These Mean Streets, entitled "How to be a Negro Without Really Trying," and distributes it to the class as an example of discrimination with respect to employment. Discussion can focus on some of the following questions:

a. Is Piri able to be himself when he applies for the job?

b. What image does he attempt to project?

c. Why is there a disparity between what he is thinking and what he is saying? Is his duplicity apparent to Mr. Christian?

d. How does Piri's use of "street language" work against him?

e. What factors influence Mr. Christian's decision not to hire Piri? Are these factors related in any real way to his potential success on the job?

f. Did Mr. Christian ever really intend to employ Piri?

g. When Piri says "The difference between me and Louie was he was white," has he understood the entirety of the problem?

h. Is Piri angered by not having gotten the job, or by having been deceived into believing that he had a chance?

i. What must Piri do or be in order to be more employable in this situation? Must he deny his heritage and his sense of self? Will that help?

Activity: The instructor appoints two teams to research and debate the following resolution: Resolved: That doctors should advise and counsel welfare mothers with respect to birth control, abortion, and sterilization. Some issues to be addressed in the debate include:

a. Is the state responsible for the support of large families which result from cultural and/or religious convictions of welfare recipients?
b. Should doctors and other health care personnel actively promote medical practices which contradict the ethical values of certain of their clients?
c. Should a dominant culture attempt to change basic values of a minority for economic or social reasons?
d. Should a doctor be able to refuse to treat an expectant mother is she does not agree to use birth control or be sterilized?
e. Is there present in these practices an implication of fear on the part of the dominant culture that minorities, as they increase in numbers, will gradually take over societal institutions?

Activity: After demonstrating examples of socioeconomic, racial, and ethnic bias in standardized test questions, the instructor directs students to attempt to create a series of "objective" analogies free from bias which they are to bring to class for discussion. This is a good exercise to give students insight into the difficulties of devising a single test with which to measure the intelligence of all Americans. Discussion can center on how ethnic heritage, life experience, and even values will affect an individual's performance on a standardized test. It is also important to point out the uses to which these tests are put in order to determine the educational viability of minority students against whom the tests are often stacked.

Activity: A more ambitious project related to ethnicity in standardized testing involves the creation by a team of students of a series of paired analogies --that is, two similar analogies which test the same relationship but use different specific concepts. The paired analogies are presented to individuals from different ethnic backgrounds. The individuals are asked which of the two analogies they find to be the more difficult. Results are recorded and categorized. If a pattern emerges after many trials, the ethnic content of the analogies has been demonstrated. For example:

A symphony is to a composer as a book is to what?
paper   sculptor   author   musician   man

vs.

Silver is to ring as wool is to what?
a sheep a dog a loom a rug a fence

If these two analogies were presented to a Navajo child on the reservation and to a Jewish child in New York City, it is probable that the Navajo child would find the first analogy more difficult and that the Jewish child would find the second analogy more difficult. Both analogies test the same cognitive ability, yet ethnic heritage and life experience will determine the individual child's ability to respond to each specific analogy.

Activity: The instructor distributes the following edited transcription of an actual TV news item:

> It happened about 10:15 this morning on a playground in Dorchester. A group of white youths was playing basketball when apparently some Puerto Rican youths appeared on the scene. Words were exchanged, a fight broke out, and knives appeared. Within moments a white youth had been slashed in the arm. At this point one of the injured boy's friends stepped in to help and was stabbed. The youth who had stepped in died a few moments later. No arrests have been made.

The impression that is left from this story is that the white boys were totally without fault in the incident. The Puerto Rican youths involved come across as a wandering band looking for trouble who encounter this particular group of white boys playing basketball and procede to attack them. We are told that "knives appeared" and that the white boys fell victim to knife wounds.

The impression is left that the white boys were unarmed even though the statement "knives appeared" does not restrict the possession of knives to the Puerto Rican boys alone. We are not told how the reporter was able to reconstruct the incident which he presents as a factual recounting. It appears that he has spoken with the white boys present at the scene and with the police. However, the statement that no arrests were made leads one to believe that the Puerto Rican youths had left the scene and that their side of the story was not told to the reporter. If this is the case, the story is unfair to the Puerto Rican youths involved and to the Spanish-speaking community as a whole. If, indeed, the reporter was able to interview the Puerto Rican youths at the scene, this fact should have been included in the report so as not to leave the impression that only the white youths' side of the story was being told. This impression can only serve to prejudice the white community and to anger the hispanic community. The appearance of a biased news report can be as damaging as the biased news report itself. After careful discussion of the news item, the class can be asked to rewrite this story describing what happened as accurately as possible given the information available and in a way which is fair to all of the individuals involved in the incident.

Activity: The instructor distributes to the class the following open-ended story based on a real incident recounted on the WBZ-TV Nosotros Theater by the Puerto Rican youth involved and his mother:

> It was Christmas morning. Jaime Montero had just finished breakfast when his mother asked him to walk to the corner store to buy the morning paper. He took a quarter from the bureau, put on his heavy winter coat, and descended the twenty-two stairs to the street. Shawmut Avenue was frozen and deserted. The bodega was only about a block from his doorstep, but the chill air made it seem further. Jaime's footsteps echoing against the glass of the closed-up shops was the only sound disrupting the stillness of the morning, until.... First there was the piercing metallic clang of the burglar alarm; then the shattering of glass on the ice-covered walk and the confused scuffling of footsteps running from behind. As he turned he saw the two boys for only an instant. They were running each with a small TV set in his arms. Jaime stood frozen with fear and the chill morning wind. Just as the terrified thieves ran past him, he heard another sudden burst of sound--the scream of the police siren preceding squeal of tires and the flashing red light atop the black and white [car] that turned the corner at the end of the block and roared up to the spot where he stood. His instinct told him to run. He could not. The policemen were quickly upon him, grabbing him roughly by the arms and pinning him against the side of the car. He was searched, handcuffed, and placed in the back seat of the car. The thieves were gone. The evidence lay scattered on the wind-blown street. Jaime Montero, age 16, a high school honor student, was taken to the precinct station, fingerprinted, photographed, and formally charged.

Discussion of this open-ended story can center on some of these questions:

a. Why was Jaime's first instinct to run when he saw the police arrive on the scene?

b. Would this arrest have occurred in the same way in an affluent white neighborhood?

c. How would you and your family have handled this situation if you had been the victim of this sort of false arrest?

d. What should be done to extricate Jaime from his predicament?

e. What should the police have done differently to have avoided the false arrest?

Activity: For a pre-established period (perhaps one month) students are directed to monitor the various news media in the city for their coverage of issues involving Spanish-speaking people. The analysis can deal with some of the following questions:

a. Is there a particular type of story that seems to get coverage?

b. What is the image of hispanic people that is created in the local media?

c. Does this image tend to support stereotypical preconceptions of hispanic people held by many Americans?

d. Is there a tone of condescension or cultural superiority in the news item as it is presented?

e. Does the news item portray hispanic people in a positive and dignified way?

The following sample news item, taken from the WBZ-TV Noon News,' can be used as a basis for class discussion of analytical techniques:

> The Democratic Caucus of the Commonwealth of Puerto Rico was not able to elect delegates to the National Convention to be held in New York City in July because fights broke out in the caucus chamber, disrupting the meeting before a vote could be taken.
>
> (This was the last item on the broadcast and was reported by the newscaster accompanied by a somewhat mocking smile.)

Discussion can center on some of the following issues:

a. Why is this story worth reporting, except as a device intended to stimulate laughter at the expense of the Puerto Rican people?

b. Is there a stereotypical image of Latin American politics underlying this item?

c. Does the story leave the viewer with an accurate understanding of politics in Puerto Rico?

d. Will viewers come away from this newscast with positive feelings about Puerto Ricans?

7. Culture shock and isolation.
8. Conflicting values between hispanic immigrants and their children.
9. The late arrival of hispanic immigrants to established ethnic neighborhoods.
10. The high cost of living.
11. Inadequate low-cost housing.
12. Inappropriate educational facilities.

H. Topic: The economic, social and cultural condition of the hispanic community of Boston.

Activity: Much of the descriptive literature on the hispanic community of greater Boston is based on the analysis of statistics and the results of surveys. Since these devices can be extremely damaging to ethnic groups when generalizations are made from them, students should be given the opportunity to examine various sociological and/or anthropological studies which are based on surveys or the compilation of statistics and which attempt to describe or define the ethnic experience and values of the hispanic community. Discussion of these studies should focus on the validity of generalizations drawn from the data presented and deal with some of the following questions:

1. What research methods were used?
2. Did these methods provide for adequate representation of all elements of the community (by sex, age, socio-economic condition, family situation, neighborhood, education, years of residence in the U. S., years of residence in Boston, occupation, religious affiliation, national origin, race, etc.)?
3. Was there a sufficient number of individuals interviewed to establish the credibility of the results?
4. Is there evidence of political or social bias in the presentation and interpretation of the results?
5. If there are comparisons made (such as there are in Five Ethnic Groups), are they appropriate or are there hidden factors which make the comparisons invalid?

(For example, the fact that Puerto Ricans are the most recent of the "five ethnic groups" to arrive in Boston will affect the comparative validity of survey results.)

After this examination, students should be asked to familiarize themselves with samples of direct testimony from the hispanic community in the form of oral history tapes or transcriptions and to articulate their personal reactions to each type of material. The question should be asked whether the immigrant experience is more deeply understood by the student who must deal with the actual words of the individual immigrant or by the student who sees the immigrant only as part of a statistic or a percentage. Past and present abuses of statistical studies done by social scientists can be examined in class. (Scholarly works produced in the 1920s which determined that certain ethnic groups were "inferior" and, therefore, subject to immigration quotas and Shockley's contemporary views on the "natural inferiority" of Black Americans are but two examples.) Other issues related to this discussion include:

1. What is the moral responsibility of the social scientist?
2. Are there areas of intellectual inquiry which should not be pursued because of their moral implications?
3. At what point does a social theory become a social law on which action is taken?

Activity: A similar exercise involves the distribution of a list of random facts related to the hispanic community. A sample list might include the following statistics:

1. In 1972 the drop-out rate for Puerto Rican students in Boston (grades 10-12) was 57%.
2. In New England 25% of the hispanic students have been held back at least three years in school. Fifty percent have been held back two years or more.
3. In 1971, 94% of hispanic households in Boston rented the dwelling unit in which they lived.
4. In 1971, 43.3% of the hispanic residents of Boston stated that they earned barely enough money to survive or enough only for rent and food.
5. 18% of private lending institutions surveyed refuse loans in minority areas (1972).
6. In 1973 studies showed that between 31% and 42% of Puerto Rican children residing in the U. S. were out of school.
7. 13% of New York State's population is Black and Puerto Rican, but 68% of the federal prisoners in the state are Black and Puerto Rican.

Students can be instructed to attempt to derive generalizations from each of these facts. For the purposes of the exercise, it can be assumed that the research methods used to develop the facts were completely proper and adequate. The problem facing the student is that he or she must discover, behind the facts, hidden factors which must be taken into consideration before a generalization can be formulated. For example, the statement "In 1974, 61% of Anglos and 12% of mainland Puerto Ricans were high school graduates" might lead one to conclude that a much higher percentage of Anglo students than mainland Puerto Rican students finish high school. While this generalization may be true, there are certain hidden factors which should be examined since they may have distorted the figures in the original statement.

1. If the birth rate among Puerto Ricans is higher than it is among Anglos, the percentage of Puerto Ricans, age 18 and older, may be lower than the percentage of Anglos the same age. This will affect the percentage of Puerto Rican high school graduates.
2. Since Puerto Ricans are relatively recent immigrants to the U. S., a certain percentage of them will have come as adults. Many of these adults did not graduate when they were of high school age on the island. The first-generation adult mainland Puerto Rican without a diploma makes up part of the 74% of mainland Puerto Ricans who are not high school graduates, but his or her presence does not affect the percentage of mainland Puerto Ricans now finishing high school.

A similar analysis can be performed on each of the listed statistics. The object is to make students aware of the dangers inherent in drawing any sort of definitive conclusion from an isolated fact. No matter how reliable the methodology used to develop a fact, the fact is still a fact and nothing more. If it is to be interpreted or used in support of one theory or another, extreme caution must be exercised.

I. Topic: The history of community action in the Spanish-speaking community of greater Boston.

1. multi-service agencies
2. community centers
3. bilingual/bicultural pre-school programs
4. bilingual/bicultural programs in the public schools
5. adult education programs for the Spanish speaking
6. post-secondary level education programs for the Spanish speaking
7. access of the Spanish-speaking community to the media
8. health programs for the Spanish speaking
9. programs for hispanic prison inmates
10. housing development for Spanish-speaking residents
11. organization of hispanic tenants
12. initiatives by the Spanish speaking to gain access to labor unions and employment in neighborhood construction projects
13. initiatives to create centers for hispanic culture and performing arts

14. programs to establish bilingual services in hospitals, in the courts, in emergency police communications, and in voting procedures
15. social events and celebrations put on by and for the Spanish-speaking community
16. hispanic social or cultural organizations
17. newspapers, newsletters and other publications from the hispanic community

Activity: To gain insight into the processes of community organization, students should be exposed as much as possible to such primary sources as documents, program proposals, memoranda, laws, minutes, and oral history. If students are to deal effectively with primary sources, they must be given instruction on proper methods of generalization and evaluation. Practice in the application of method can be achieved through the careful analysis of a series of program proposals which have been researched and prepared by hispanic groups or agencies in the Boston area. From these proposals students can learn how to abstract those philosophical, sociological or political assumptions which they have in common. Some matters to be determined through analysis include:

1. Does the document contain an implicit faith in the goodness of people and a distrust of societal institutions?
2. Does the document portray the "people" as an inar-

ticulate mass in need of structure and leadership?

3. Does society appear to be neatly divided into the good and the bad, the victims and the victimizers?
4. Do the proposals have a specific set of limited objectives or do they imply a more profound change in the structure of American society?
5. Is there an assumption that it is the function of government to support special programs for ethnic minorities?
6. Is there an assumption that existing societal institutions are unable to carry out functions outlined in the proposals because they do not have an adequate representation of hispanic people on their staffs?
7. Do the proposals tend to promote the assimilation of Spanish-speaking people into American society or do they suggest that the hispanic community should develop its sense of identity independent of the dominant culture?
8. Does a common view of the future of the hispanic community emerge from the proposals?
9. Do the proposals share a common understanding of the root causes of the problems facing the hispanic community?
10. Is there an ideological similarity to the presentation of the proposals?

Activity: Similar exercises can be undertaken using taped interviews with selected groups within the hispanic community (agency heads, media personalities, academics, bilingual/bicultural teachers and administrators, union workers, welfare recipients, high school students, tenants, fathers, mothers, recent immigrants, the unemployed, the elderly, businessmen, etc.). After examining a variety of interviews within a given category, students should attempt to generalize about the group in as many ways as possible. The generalizations must pass the scrutiny of the class and the instructor who must continually work to make students aware of the dangers inherent in generalizing. This type of exercise is valuable for teaching abstraction techniques and for training students to examine carefully the validity of their generalizations.

Activity: Students can learn a great deal about community action by actually participating in the process. After careful examination of a number of program proposals and under the directorship of the instructor, a team of students can actually undertake the task of identifying a specific social, cultural or political problem facing the hispanic community and of developing a proposal for the creation of a special program to respond to that problem. This project will involve extensive research in the community to identify needs and to examine existing programs and facilities. In some cases a document may be produced which is of practical value to the community.

Activity: After students have had the opportunity to familiarize themselves with the history and function of such agencies as HOPE, Talent Search, and Alianza Hispana, a representative from one of these agencies can be invited to campus to meet with the class and other interested members of the campus community for a discussion of problems facing the hispanic community, agency operations, community needs, opportunities for field-experience activities, etc. In special cases, arrangements can be made for students to visit the agencies to observe their operations.

Activity: After having reviewed the history of community in the hispanic community of Boston, the instructor can divide the class into teams for the purpose of developing strategies for measuring the impact of specific community action activities and programs. Each team will select an area where there has been significant initiative and accomplishment by groups, agencies or individuals. The team of students will examine the nature of the accomplishments which have been made in the selected area. It must then work to devise techniques by which to measure the degree to which services are actually reaching the public. Successful work on this activity can lead to more ambitious field projects in which techniques developed by students are tested and actual evaluation performed in conjunction with the individuals, groups, or agencies under study.

Activity: Using available biographical materials, a team of students can develop a list of hispanic "community leaders" to be interviewed. The list should be based on a carefully articulated definition of the concept of "community leader." Questionnaires should be prepared and interviews conducted to determine the background and personal qualities of the leadership of the hispanic community. The team will make a report to the class dealing with some of the following questions:

1. What are the most important qualities of a community leader?
2. What is a community leader? How and by whom is a leader recognized as such?
3. How does one become a community leader?
4. Does the leadership reflect the social and political values of the community?
5. How does the individual community leader relate to the community?
6. What is the profile of the typical community leader? (Age, sex, education, social position, residence, etc.)
7. What does the leadership perceive its role to be?
8. What are the motivations of community leaders?
9. What part does charisma play? Dedication? Experience?
10. Is there a community of community leaders?
11. Are community leaders influential outside the hispanic community?

12. Is Spanish spoken among the leadership?

13. Is there a crisis of leadership in the hispanic community?

14. Is there a heavy turnover in the leadership? If so, why?

Chapter Seven

Course #4 -- The History and Practice of Bilingual/Bicultural Education in America

I. Introductory remarks.

  A. Educational objectives.

    1. To make students aware of the need in the Spanish speaking community for special educational programs.
    2. To inform students of the history of bilingual/bicultural education in the United States and in Massachusetts.
    3. To introduce future teachers to current theories in bilingual/bicultural education.
    4. To introduce future teachers to the problems faced by Spanish-speaking students in a monolingual school.
    5. To introduce future teachers to specific classroom techniques in the area of bilingual/bicultural education.
    6. To introduce students to existing bilingual/bicultural programs in the greater Boston area.

  B. Recommendations.

    1. Class size: 10-20
    2. Prerequisites: Beginning Spanish or Teaching of English as a Second Language
    3. Audience: General student population, primarily education students.

II. Course bibliography.

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III. Topics and related activities.

A. Topic: A demonstration of the need for special educational programs for the Spanish Speaking.

1. According to the 1970 U. S. census, over 33 million Americans (about 16% of the total population of the United States) speak a language other than English as a native tongue.
2. By 1973, there were over 9 million Americans of hispanic origin residing in the United States, representing about 4.4% of the total population.
3. In 1970, the U. S. census reported that 4.5 million children of hispanic origin under 20 years of age spoke Spanish at home.
4. Immigrants of hispanic origin have been comparatively recent immigrants. Between 1920 and 1973, 1.5 million (or more than 60%) of all Mexican immigrants came to the United States. During that same period, Puerto Rican migration grew from about 7,000 in 1920 to almost one million by 1973. This means that most immigrants of hispanic origin have come to the United States in an age of advanced technology where education, and even advanced education, is taken for granted by employers. The shift from an emphasis on manual labor to an emphasis on skilled, technical work has affected hispanic immigrants more than it did earlier immigrant groups who arrived in the Untied

States at a time when a high school graduate was regarded as a highly qualified person.

5. The median number of years of school attendance in the United States is 12.0 for Anglos, 8.6 for Puerto Ricans, and 8.1 for Mexican Americans.
6. In 1972 the drop-out rate for 10th, 11th, and 12th grade Puerto Rican students in New York City was 57%.
7. A 1972 study of New England schools indicated that 25% of hispanic students had been held back three years or more and that 50% of hispanic students had been held back two years or more.
8. By the 12th grade Mexican American children are 4.1 years behind the national norm in math, 3.5 years behind in verbal ability, and 3.3 years behind in reading. Puerto Rican students are 4.8 years behind in math, 3.6 years behind in verbal ability, and 3.2 years behind in reading.
9. On standardized general information tests, the national median score is 52.2 for Anglo children, 43.3 for Mexican-American children, and 41.7 for Puerto Rican children.
10. In 1972 less than 20% of the Spanish Speaking residents of Boston held high school diplomas.

Activity: The instructor distributes this series of statistics (or others) to the class for discussion. Students are asked to exchange personal reactions to each set of facts, explicating their potential significance. Remarks can focus on some of the following issues:

1. Do these facts, by themselves, justify the development of special educational programs for the Spanish Speaking?
2. Is inappropriate or ineffective schooling the only factor which influences the performance of hispanic students?
3. Are standardized tests appropriate for measuring the abilities of language minority students?

B. Topic: Some important concepts.

1. language minority
2. equal educational opportunity
3. English as a second language (ESL)
4. English as a foreign language
5. bilingualism
6. biculturalism
7. educationally disadvantaged children
8. psycholinguistics
9. self-concept
10. teacher expectation
11. evaluation
12. direct services

Activity: Students are given the assignment of writing specific definitions of selected concepts related to the issue of bilingual/bicultural education taken from the list included in this unit. These definitions will serve as a solid basis for class discussion. What should emerge from the discussion is an understanding by the students of the immense complexity of the concepts which in and of themselves are empty and useless since they require extensive qualification through trial and error testing before they become meaningful. This exercise is helpful in developing students' awareness of the number of variables which must be considered before specific definition of these concepts is possible and the difficulties faced by school systems and government offices which must establish policies and guidelines on these complex issues.

C. Topic: The history of bilingual/bicultural education in the United States and in Massachusetts.

1. The early history.
   a. 1839 Ohio Education Act
   b. 1840 Ohio Education Act
   c. 1872 Oregon Education Act
   d. 1887 Colorado Education Act
   e. The effect of World War I on German-American bilingual education
2. Grass roots activism for supplemental English as a

Second Language in the 1960s.

3. Federal legislation.
    a. The Civil Rights Act of 1964
    b. The Bilingual Education Act of 1968
    c. The Bilingual Education Act of 1974
    d. The Equal Educational Opportunity Act of 1974
4. State legislation.
    a. The Massachusetts Bilingual Education Act of 1973
    b. The New Jersey Bilingual Education Act of 1974
    c. The Texas Bilingual Education Act of 1974
    d. The Illinois Bilingual Education Act of 1974
5. Federal Enforcement (the HEW Memorandum of May 25, 1970 to school districts with more than five percent national origin-minority group children from J. Stanley Pottinger, Director, Office for Civil Rights).
6. Supreme Court review (Lau vs. Nichols, 1973).

Activity: After the class has had the opportunity to review the various legislative and legal documents related to the development and implementation of bilingual/bicultural programs in the public schools, the instructor appoints a team of students to present the Federal Bilingual Education Act of 1974 to the class as if it were a legislative committee reporting a bill out to the floor of the congress for a vote. Some of the members of the team should be designated as representing a minority opinion. They will argue in opposition to the passage of the bill. The rest of the class is free to question representatives of both sides of the issue and to offer amendments in accordance with the rules of parliamentary procedure. When the debate is concluded the class will vote as a group on the bill before them.

Activity: A similar exercise can be undertaken using the Massachusetts Bilingual Education Act of 1973 as the object of the debate.

Activity: Some interested students may wish to investigate the opposing sides of the Lau vs. Nichols Supreme Court decision and to re-argue the case before the class which will act as the High Court. After the arguments have been heard, a vote is taken and then the actual opinions of the Justices can be read and discussed in light of the preceding debate.

D. Topic: The role of English as a Second Language (ESL) in bilingual/bicultural education.

1. Transition.
   a. The need for a gradual change-over from Spanish to English usage.
   b. Strategies for change-over.
2. English as a second language vs. English as a foreign language.
3. Social and psychological factors to be considered before implementing ESL programs.
   a. ESL will segregate hispanic students from other students in the school and can reinforce existing

divisions within the student body.

b. There is a potential for the development of anxieties resulting from feelings of frustration and failure on the part of the Spanish-speaking students.

c. Heavy emphasis on ESL can create in the hispanic student a loss of respect for his or her native language and culture.

d. Heavy emphasis on ESL can cause friction within the families of hispanic students if the use of Spanish is treated in a negative way at school. This can lead to a breakdown in the students' respect for their parents who may speak only Spanish with ease and comfort.

e. The Spanish-speaking student can become semi-literate in Spanish and English without having a real command of either language.

4. Methods for the determination of student's deficiency in English language skills.

5. Strategies for the implementation of ESL.

   a. Pull-out ESL. Here Spanish-speaking students take regular school courses but must attend a specially designed ESL class each day. This approach has the advantage of segregating students as little as possible from the rest of the student body. However, one hour of ESL instruction per day may not be adequate to allow the hispanic students to learn effectively in their other courses in which they must be able to function in English.

b. Intensive ESL. Here Spanish-speaking students are set apart completely from other students in the school and totally immersed in ESL work. This strategy may provide the students with the most effective format for learning the English language so that they can eventually be integrated into regular course work, but it also can retard the students' conceptual learning by isolating them from courses which stimulate intellectual growth. This can have a negative impact on the self-concept of the Spanish-speaking student.

6. Theories of language learning.
   a. Skinner
   b. Chomsky

Activity: Students are asked to seek out and interview individuals who have learned English as a second language and who now have a solid command of the language. Questions for the interviews can be developed through class discussion, but each student must perform his or her own series of interviews and write a paper on the basis of the findings. The paper can focus on some of the following issues:

1. Is a foreign language best learned through habit forma-

tion, through conscious knowledge of linguistic structures, or through a combination of both?

2. To what extent is formal coursework essential to effective learning of English?
3. Can English be learned through interaction with speakers of English and without formal training?
4. What psychological factors affect the adjustment of non-English speakers to American life?
5. What is the most common learning order for the following English language skills: reading, speaking, writing, and understanding?
6. How many years of study or experience are necessary to feel comfortable with spoken English?
7. Is a foreign accent the cause of embarrassment or discrimination?
8. Are there assumptions made exaggerating the language skills of so-called "bilingual" individuals?

Activity: Some students may wish to review the particulars of the St. Lambert experiment and to prepare a research project at the institution investigating attitudes toward foreign language study. A report to the class might center on some of the following issues:

1. Is language learning most effective when there is external pressure on the student (such as a language requirement) or when the foreign language is viewed as an academic elective?

2. Is a total commitment to bilingualism feasible at the institution?
3. Does the security of belonging to the dominant culture facilitate second-language learning?
4. Does the Spanish language program at the institution create an active interaction between hispanic and non-hispanic students?

E. Topic: Problems of language minority students in monolingual educational systems.

1. Monolingual educational systems tend to promote the notion of the cultural superiority of the United States through:
    a. incorrect or incomplete textbooks
    b. a refusal to recognize the heritage and contributions of hispanic people
    c. the lack of hispanic teachers as role models.
2. Spanish-speaking students in a monolingual school can come to feel intellectually inferior to English-speaking students because of their apparently poor performance in content courses taught in English.
3. In a monolingual school students can come to believe that their parents are "ignorant" because they do not speak the "accepted" language properly.
4. English-speaking teachers can come to have a low intellectual expectancy of students in their classes

who do not have a full command of the English language.

5. Monolingual/monocultural standardized testing is unfair to language minority students.
6. Hispanic students suffer severe "culture shock" when attending a monolingual school since it represents an environment which is alien to their home experience.
7. Monolingual teachers can assume that hispanic students who appear to speak and understand English effectively can also read and write it effectively.
8. In a monolingual school the normal language learning experience (comprehension, speaking, reading, and writing) is disrupted for Spanish-speaking students by forced exposure to reading in English prior to the acquisition of oral fluency.

G. Topic: The basic philosophy of bilingual/bicultural education.

1. Goals.
    a. To educate children in content areas
    b. To increase language skills in English and Spanish
    c. To develop a positive self-concept in students
2. Pedagogical assumptions.
    a. Spanish-speaking children should be taught in all content areas in the Spanish language while developing their English skills separately. The ability of a student to articulate concepts is crucial to his or her intellectual growth and memory. Language

clarifies thought. Proper verbalization removes intellectual blur. Students will learn in content courses most effectively when taught in the language they know best.

b. ESL instruction must begin early while the student is still not handicapped.

c. The student will continue to learn in and about his or her native Spanish language even after having mastered English.

d. Reading must be taught initially in the language that the child commands orally. The student must be able to sound out words and guess their meanings, relying on a phonetic code that coincides with the students' oral language.

e. Students must be allowed to conduct themselves in a language which they can best use as a means of expression.

f. Students must learn about their historical and cultural heritage to strengthen their own sense of identity.

g. Students will inevitably be integrated into the regular student body of the school.

Activity: Students are asked to examine the pros and cons of bilingualism and biculturalism in Boston area institutions. The instructor will indicate sources to be interviewed on both sides of the question. Students can visit bilingual day-care centers, bilingual courses in the public schools, etc. The purpose is to determine the effectiveness of these programs in terms of the philosophical arguments for and against assimilation of hispanics into U. S. society.

H. Topic: The value of bilingual/bicultural education.

1. Builds on family unity by reinforcing the student's pride in his or her ethnic heritage and native language.
2. Builds the student"s self-concept
   a. by reinforcing his or her ethnic pride
   b. by building a history of success in the student"s own language
   c. by increasing teacher expectancy
   d. by providing ethnic role models in the person of the teacher
3. Makes the student less alienated from school by likening the school environment and values to the student's home environment and values.
4. Allows students to learn basic concepts within a context which is familiar and meaningful to them.
5. Allows students to learn concepts in their own language so that their intellectual growth is not restricted by their limited ability to communicate in English.

Activity: Students, in small groups, should be required to sit in on bilingual/bicultural courses in the public school system on a number of occasions during the course of the semester for the purposes of observing, taking notes, and collecting information on which to base class discussion.

Activity: Some students might want to undertake a research project descriptive to the extent to which the implementation of bilingual/bicultural education in Massachusetts has satisfied the requirements of the various court decisions and legislative actions which provided initiative and guidance for its development. This project would involve some of the following:

1. Interviews with students, teachers, parents, and administrators at all levels of the program.
2. The collection of all documents and articles related to the question of bilingual/bicultural education in Massachusetts.
3. Interviews with community agencies and individuals interested in the issue of education for the Spanish Speaking in the Boston area.
4. Discussions with PAC groups.
5. Visits to bilingual classrooms at all levels and in a variety of schools so that observations represent a real cross-section of the entire program.
6. Interviews with staff at the state and federal levels whose offices are influential in this area.

I. Topic: A bilingual/bicultural program with ESL pull-out.

1. Program structure.

   a. Spanish-speaking students take the regular school curriculum in English along with the English-speaking students at the school.

   b. Spanish-speaking students with adequate English language skills must take one hour of ESL each day.

   c. The school offers optional courses in hispanic culture in English for all students.

2. Advantages.

   a. This format provides for maximum reinforcement of English language skills learned by Spanish-speaking students.

   b. Spanish-speaking students are segregated very little from the rest of the student body.

   c. Hispanic students can learn about their cultural heritage and practice important English language skills at the same time.

3. Disadvantages.

   a. Hispanic students do not see that their native language is recognized and used at the school. In addition, this can create tensions between generations in the homes of Spanish-speaking students.

   b. Spanish-speaking students must compete with English-speaking students in content courses taught in English. This can put the Spanish-speaking students at a disadvantage and negatively affect their self-concept.

   c. Hispanic students can come to feel that they are second class students in need of remedial work.

J. Topic: A bilingual/bicultural program with intensive ESL.

1. Program structure.
   a. Spanish-speaking students without adequate English language skills must take intensive ESL (full-time) before they are admitted to any other course work.
   b. When they have acquired adequate English language skills, hispanic students take the regular school curriculum which is taught in English.
   c. The school offers optional courses in hispanic culture in English for all students.
2. Advantages.
   a. Spanish-speaking students do not compete with English-speaking students until their English language skills are adequate to permit equal competition.
   b. Special emphasis on ESL gives Spanish-speaking students maximum exposure to the subject they need most.
   c. Hispanic students can learn about their cultural heritage and practice important English language skills at the same time.
3. Disadvantages.
   a. The intellectual growth of Spanish-speaking students may suffer since they are not involved in content courses during their intensive ESL work.

    b. Spanish-speaking students do not see that their native language is recognized and used at the school.
    c. Hispanic students may come to feel that they are "inferior" to non-hispanic students at the school who are not totally occupied with "remedial" course work. (NOTE: It is important that ESL courses have a positive reputation within the school.)

K. Topic: A bilingual/bicultural program with ESL pull-out and with Spanish used in content courses for some Spanish-speaking students.

1. Program structure.
    a. Spanish-speaking students with limited English language skills take content courses in Spanish. Reliance on such courses is gradually phased out, but students are urged to retain their mastery of Spanish.
    b. Spanish-speaking students without adequate English language skills must take an hour of ESL each day.
    c. The school offers optional courses in hispanic culture in Spanish and English.
2. Advantages.
    a. Hispanic students with limited English language skills are able to proceed with their education in Spanish while learning English.
    b. Spanish-speaking students can see that their native language is respected and used within the school.
    c. Non-hispanic students come to realize that the Spanish

language is valued and recognized within the curriculum.

3. Disadvantages.
    a. Spanish-speaking students are segregated from the rest of the student body.
    b. The acquisition of English language skills may be slowed by the stress on the retention of Spanish language skills.
    c. Spanish-speaking students may come to feel overly protected in their special classes and may resist integration into the regular school curriculum.

L. Topic: A bilingual/bicultural program with ESL pull-out and with both Spanish and English used in different content courses.

1. Program structure.
    a. The regular school curriculum has offerings in Spanish and in English. Hispanic and non-hispanic students can choose content courses taught in Spanish or in English.
    b. Spanish-speaking students without adequate English language skills must take one hour of ESL each day.
    c. The school offers optional courses in hispanic culture in Spanish and in English.
2. Advantages.
    a. Both hispanic and non-hispanic students benefit from the program.
    b. The Spanish language enjoys equal status with the

English language within the school.

- c. There is a genuine opportunity for integration of groups within the school based on equality.

3. Disadvantages.
    - a. Spanish-speaking students may tend to select content courses taught in Spanish. This could slow their learning of English.
    - b. Courses in Spanish and courses in English can tend to become segregated.

M. Topic: A bilingual/bicultural program with Spanish and English used throughout the school, even in the same class.

1. Program structure.
    - a. All students take the same curriculum which is taught using both English and Spanish in all classes.
    - b. Hispanic students must take one hour of ESL each day and non-hispanic students must take one hour of Spanish as a Second Language each day.
    - c. The school offers optional courses in hispanic culture, taught in this bilingual fashion.
2. Advantages.
    - a. Since the entire concept of the school is bilingual and bicultural, hispanic and non-hispanic students meet and learn together as equals, each group struggling with the language and culture of the other group.
    - b. Language learning and content are blended throughout

the curriculum for all students.

c. The self-concept of hispanic students is helped, as they do not feel that they are part of a remedial program designed just for them.
(NOTE: See the results of the St. Lambert's experiment in this regard.)

3. Disadvantages.

   a. Slower students (both hispanic and non-hispanic) can suffer from the added confusion of two languages being used in class.

   b. Progress for all students in content courses may be somewhat restricted by the use of two languages in class.

   c. English-speaking students may be at a disadvantage in these classes, since their acquisition of Spanish language skills is not reinforced outside of class as are the English language skills of hispanic students.

Chapter Eight

Course #5 -- The Modernist Mode in the Literature of the Caribbean

I. Introductory remarks.

  A. Educational objectives.

    1. To make students aware of the role of art and literature in the Third World.
    2. To develop students' abilities to abstract ethnic concepts from specific works of art and literature.
    3. To demonstrate to students the suitability of the modernist mode to the expression of the Third World experience, particularly in the Caribbean region.
    4. To encourage students to experience directly the emotional impact of modernist writings from the Caribbean region.

  B. Recommendations.

    1. Class size: 10-20
    2. Prerequisites: A solid reading knowledge of Spanish
    3. Audience: General student population, primarily hispanic students and Spanish majors.

II. Course bibliography.

  A. Reading List.

    1. Burgos, Julia de. "Río Grande de Loíza," in The Puerto Rican Poets/Poetas Puertorriqueños. New York: Bantam Books, 1972.
    2. Carpentier, Alejo. "Los fugitivos," in Guerra del tiempo. Barcelona: Barral Editores, 1970, pp. 101-120.

3. Carpentier, Alejo. Los pasos perdidos. Mexico City: Compañía General de Ediciones, 1966.
4. Cesaire, Aimé. Return to My Native Land. Baltimore: Penguin Books, 1969.
5. Guillén, Nicolás. El son entero. Buenos Aires: Editorial Losada, 1971.
6. Marqués, René. "El apartamiento," in Three Contemporary Latin American Plays, ed. Ruth S. Lamb. Waltham, Mass.: Xerox Publishing Co., 1971, pp. 7-71.
7. Marqués, René. La carreta. Río Piedras, P. R.: Editorial Cultural, 1971.
8. Palés Matos, Luis. "Mulata-Antilla," in The Penguin Book of Latin American Verse. Baltimore: Penguin Books, 1971, pp. 351-354.
9. Pietri, Pedro. "Puerto Rican Obituary," in Palante: Young Lords Party. New York: McGraw Hill, 1971.
10. Roumain, Jacques. Masters of the Dew. New York: Collier Books, 1971.

B. Supplementary Readings.

1. Howe, Irving, ed. Literary Modernism. Greenwich, Conn.: Fawcett Publications, 1967.
2. Mañach, Jorge. "El estilo de la revolución," in Historia y estilo, 1934.
3. Paz, Octavio. El laberinto de la soledad. Mexico City; Fondo de Cultura Económica, 1959.

III. Topics and related activities.

A. Topic: Literature and society in the Third World.

1. The role of the artist in the Third World
    a. To provide a critical perspective on his or her social environment.
    b. To serve as a model for the personal liberation of individuals within the society.
    c. To entertain.
    d. To articulate and communicate personal experience.
    e. To interpret and articulate ethnic experience.
    f. To preserve and/or promote ethnic heritage.
    g. To stimulate the aesthetic awareness of the society.
    h. To stimulate the moral, political or social consciousness of the society.
    i. To conceptualize "myths" with respect to national or ethnic experience.
2. The art object and the work of literature as artifacts and documents of ethnic heritage.
    a. Examples of individual creativity with an ethnic context.
    b. The development of a Third World cultural heritage independent of colonial influence.
3. The cultural implications of internationally recognized Third World artists and writers.
    a. International recognition of the existence of viable, productive cultures within the Third World.

This improves the international stature of Third World countries and helps to create a greater sense of equality among nations.

b. International awareness of social, cultural, and political issues related to the Third World as seen from the perspective of the Third World.

c. International understanding of life experience in the Third World.

Activity: Students are asked to prepare a list of Asian, African, and Latin American writers and artists known and respected in the Western World prior to 1940. They are then to prepare a similar list of writers and artists known and respected in the Western World after 1940. Discussion can center on the following issues:

1. What are some reasons for the dramatic change after 1940?
2. How does this change affect American and European attitudes toward these nations and these cultures?

B. Topic: Literature and ethnic heritage studies.

1. Ethnic perspective. Works of literature often provide valuable insights into the social and psychological reality of ethnic experience.
2. Ethnic identity. Works of literature often reveal qualities of ethnic identity or dramatize issues relevant to the question of ethnic identity.

a. They may offer an ethnic perspective on social and political issues related to ethnic experience.

b. They may in themselves be descriptive of ethnic heritage.

c. They may portray complex interrelationships between and among ethnic groups.

d. They may demonstrate aesthetic choice based on ethnic determiners.

e. They may interpret "mythic" patterns in ethnic thought and experience.

C. Topic: Interdisciplinary analysis. Works of literature often lend themselves to analysis from various perspectives. This type of analysis is extremely useful to the ethnologist, but requires a clear understanding by students and instructor alike of the distinctions which exist between the particularized experience of material such as oral history, the generalized experience of social science and the refined experience of the work of literature.

Activity: Students should attempt to determine and articulate basic differences between the work of literature and expository works on the same subject. For example:

1. How does the cuadro de costumbres differ from the ethnologist's or the anthropologist's expository description of Puerto Rican ethnic manners and traditions?
2. What distinguishes the portrayal of life in Spanish

Harlem found in Piri Thomas' Down These Mean Streets from that found in Oscar Lewis' La Vida?

3. What is the difference between René Marqués' La carreta and a documentary film on the life experience of a Puerto Rican family emigrating to the mainland?

D. Topic: Modernism in 20th-century art, music, and literature.

1. The artist's rejection of the modern world.
    a. The spiritual emptiness of modern society.
    b. The predominance of bourgeois values and tastes.
    c. The power of technology over humanity.
2. The artist's new perception of reality.
    a. The view of the human condition as a constant struggle within a purposeless, yet universal organic flux which is beyond the comprehension of the individual.
    b. The search for meaning in an absurd universe.
    c. The understanding of human identity as a series of intellectually projected and manipulated social masks.
3. The artist's response to this new perception of reality.
    a. To strip away social and cultural inhibitions in order to penetrate and destroy the immense and elaborate fiction which man has constructed and called Western Civilization.

- b. To resurrect the primitive essence of man which has been hidden and repressed beneath the surface of a rationally created social reality.
- c. To recognize and pay homage to the power of the irrational.
- d. To remove rational meaning from art.
- e. To act as a god, creating surrogate realities.
- f. To isolate himself or herself from a false society.
- g. To regard art as a process of creativity and not as a statement or depiction of false external reality.

Activity: Students should familiarize themselves with examples of 20th-century music, art, and literature which serve to illustrate the various aspects of Modernist theory. For example:

1. The view of the spiritual emptiness of the modern society.
    - a. T. S. Eliot, The Wasteland.
    - b. Federico García Lorca, Poeta en Nueva York.
    - c. Allen Ginsberg, The Fall of America.
    - d. Giorgio de Chirico, The Seer.
2. Abhorrence for bourgeois values and tastes.
    - a. Eugene Ionesco, The Bald Soprano.
    - b. Thomas Mann, "Disorder and Early Sorrow."
    - c. George Grosz, Germany, a Winter's Tale.
3. Disapproval of the power of technology over humanity.
    - a. Elmer Rice, The Adding Machine.

  b. Allen Ginsberg, Howl.
  c. Max Ernst, I Piping Man.

4. Vision of universal organic flux.
  a. Pablo Neruda, "Oda a las cosa rotas."
  b. Alain Bosquet, "Premier Testament."
  c. Lennon-McCartney, "Tomorrow Never Knows."

5. The search for meaning in an absurd universe.
  a. Jorge Luis Borges, "La biblioteca de Babel."
  b. André Breton, Les Manifestes du Surrealisme.
  c. Franz Kafka, "A Common Confusion."
  d. Samuel Beckett, Attendant Godot.

6. The view of human identity as a series of projected social masks.
  a. Borges, "Borges y yo."
  b. James Ensor, Intrigue.
  c. Miguel de Unamuno, Niebla.
  d. Luigi Pirandello, Six Characters in Search of an Author.

7. The stripping away of social and cultural inhibitions.
  a. André Gide, L'Immoraliste.
  b. Oscar Wilde, The Picture of Dorian Grey.

8. The resurrection of the primitive.
  a. Pablo Picasso, Les Demoiselles d'Avignon.
  b. Vicente Aleixandre, "Vals."
  c. Joseph Conrad, Heart of Darkness.
  d. Max Ernst, Nature at Daybreak.

9. Recognition of the power of the irrational and the removal of the rational from art.
    a. André Breton, Genese et Perspective Artistique du Surrealisme (automatic writing).
    b. Morris Louis, Veils.
    c. Marcel Duchamp, Bride Stripped Bare.
10. The creation of surrogate realities.
    a. Vicente Huidobro, "Non serviam."
    b. Pablo Picasso, Three Musicians.
11. Isolation of the artist from society.
    a. Rubén Darío, "Palabras liminares," Prosas profanas.
    b. Ezra Pound, "The Rest."
12. Art as process rather than statement.
    a. José Ortega y Gasset, La deshumanización del arte.
    b. Murray Krieger, The New Apologists for Poetry.

E. Modernism in the Third World -- reasons for the appeal of the Modernist mode to Third World artists and writers.
    1. Because of their colonial heritage, they have a cultural and historical basis for the rejection of the capitalist world, its values and its technology.
    2. The apparent circular, repetitive pattern to much of the history of the Third World provides a basis for their endorsement of the Modernist disbelief in the efficacy of social and political reform.
    3. The predominance of so-called "primitive" cultures within the ethnic heritage of the peoples of the Third World

provides them with a ready alternative to a corrupt and exploitative materialist technology.

4. The predominance of irrational beliefs in the ethnic heritage of Third World peoples provides them with a ready alternative to North American and European positivist thought.

Activity: The class should attempt to examine the Anglo folk traditions of the United States to determine the influence exercised therein by "primitive"cultures and/or irrational beliefs. The instructor can then demonstrate the predominance of these factors in the folk tradition of Latin America, particularly the Caribbean region.

F. Modernism and ethnic heritage studies.

1. The conscious rejection by Third World writers and artists of what they perceive to be a monolithic, destructive colonial force, leads to a turning inward in an attempt to discover a long-neglected and denied ethnic identity hidden deep within the experience of the people. This ethnic soul has been lost or destroyed through the exposure of Third World peoples to modern, technological societies.

2 Modernist writers and artists in the Third World, because they are not in awe of the "advances" of Western Civilization, are able to perceive transcendent mythic values in the heritage and experience of their own peoples.

G. Topic: Modernism in the Caribbean: the search for ethnic identity -- Classification of themes relating Modernism to ethnic studies based on the reading list contained in this unit.

1. Modernist depiction of the Anglo-dominated world.
    a. Third World people in exile from their ethnic roots, living out empty lives in a world dominated by Anglo values and technology.
    b. Predominant motifs and images of whiteness, sterility, emptiness, labyrinths, illusion, masks, repression and imprisonment to characterize the Anglo-dominated world.
    c. The physical and spiritual "hunger of Third World people transplanted to an alien environment.
    d. Predominant images of stagnation and infection to describe the experience of Third World people in an Anglo-dominated society, representing a theme of life and vitality in a state of decay because it is out of its own fertile element.
    e. Third World people presented as hollow beings who have been stripped of their pride and dignity and who have no sense of ethnic heritage or tradition.
    f. Humanity held prisoner by the machine.
    g. Humanity suffering under the dominant presence of time and progress.
    h. Humanity forced to act out false, empty social roles

in order to present a semblance of social interaction in a society without a soul.

   i. Predominant images of sexual impotency and frustration associated with a society which destroys human vitality and dignity.

2. The Modernist vision of the revolutionary rebirth of the Third World in a cosmic or natural upheaval which will destroy the Anglo-dominated world which represses Third World people.
   a. The inevitable rite of purification, exercised by a primeval force within the Third World (the release of a collective, ethnic id).
   b. The inevitable victory of natural, irrational forces over man-made limiting structures.
   c. The recovery of sexual potency.
   d. The release of the primeval, non-verbal, ritualistic power of song (a pre-rational level of experience).
3. The difficult journey back to the ethnic source.
   a. The predominant motif of the return to the womb.
   b. The predominance of the Biblical myth of exile from paradise resulting from the acquisition of reason.
   c. The struggle of the intellectual to strip away his rational consciousness and defenses in order to gain re-entry into paradise.
   d. The associated guilt of the intellectual who is

identified with the oppressors, but who wishes to be identified with the victims of oppression.

4. Communion with the source of ethnic identity.
    a. The use of the image of the woman to represent the source of ethnic identity (maternal, sexual, and ethnic).
    b. The communal cry of injustice, expressing the essence of ethnic identity through the collective articulation of suffering.
    c. The discovery of a cosmic Third World identity in harmony with the forces of Nature.

Activity: The instructor should develop each of these themes through class discussion as the various works are read by the students. Specific similarities between and among the works should be pointed out so that the class can get a feeling for the basically unified Modernist vision common to all. Students may be more responsive in class discussion if the instructor provides them with a series of discussion questions with each reading assignment so that observation and comparisons can be thought out by students in advance of the actual class meeting. Ideas, observations and comparisons should generate (as much as possible) from the students themselves. The instructor can keep the discussion on the proper track through carefully developed questions. As themes, motifs and images reappear in new works, there should be reference back to specific passages in previously read works to demonstrate the continuity of the readings.

Activity: As students begin to read each new work, they are asked to select a particular theme, motif, or image which has appeared in a previously read work and to write a short paper comparing its various uses. This type of exercise can help to improve the quality of class discussion.

Activity: From time to time it may be helpful for students to meet together without the instructor present to discuss the readings. This will give a forum to students who may feel somewhat restrained during class discussion. The exercise also serves to create a situation in which perspectives on the reading which are different from that of the instructor can be discussed openly. Another advantage is that the informality of such a session can help to build a sense of intellectual camaraderie between and among the students.

Activity: As part of the discussion of black-white imagery and symbolism in the works under consideration in the course, the instructor can ask students to prepare a list of images and expressions commonly used in English involving blackness or whiteness. For example:

1. A black cat is bad luck.
2. The black sheep of the family

3. The white dove of peace
4. Black magic
5. "as black as coal" but "as white as a lily"
6. "jet black" but "pure white"
7. Little white lies

These culturally derived images and expressions can be compared with the black-white motif as it appears in works by Caribbean authors. For example:

1. "Perro era mucho mas atento al olor a blanco, olor a peligro"
2. "...death galloping through the prison like a white horse"

Students can then discuss certain other subliminal uses of black-white symbolism in American life. For example:

1. The hero dressed in white and the villain dressed in black
2. Witches, vampires, etc., dressed in black
3. The White House
4. White wedding dresses

(Another revealing exercise involves an examination of a thesaurus to assess the number of positive and negative connotations which are associated with the concepts of "whiteness" and "blackness.")

Activity: Using specific passages from the works included on the reading list, students are to abstract basic aspects of the authors' political theories.

Activity: Each student is to select one of the works from the reading list and prepare a creative response to it (poem, drawing, painting, song, short dramatic sequence, sculpture, etc.). The object of this exercise is to bring the works to life for the students. The works should be understood not just as artifacts but as intellectual and emotional experiences. Students must be encouraged to respond to them on an experiential level.

Activity: Interested students can join together to dramatize or to otherwise present works or sections of works for the class. For example:

1. A poetry recital combined with dramatization, music or choreography
2. Presentation of selected scenes from dramatic works
3. Dramatic reading of selected passages from narrative works combined with a dramatization
4. An interpretation of any one of the works in another artistic medium. For example:
    a. painting
    b. sculpture
    c. poetry
    d. videotape
    e. film
    f. dance

g. music

h. photography

Activity: Students can be asked to keep a diary of personal responses to the readings, discussions, and activities of the course. In the diary they should attempt to capture specific aesthetic, emotional and intellectual reactions inspired by the course. This exercise will require students to conceptualize and articulate specific and often fleeting impressions which, when viewed in perspective at the end, can provide valuable insights into the depth of the purpose of the course.

Activity: Students are asked to discover examples of linear and circular perception in the works they are reading. Discussion can center on the following issues:

1. How do these perceptions of reality reflect ethnic or cultural traits?
2. How is the life experience of Americans affected by their linear perception of history?
3. Do American young people expect to relive the basic life experience of their parents and grandparents?
4. Is the linear perception of reality reflected in American art forms?

Activity: After a discussion of the works of Guillen and Cesaire, some students may wish to develop a project experimenting with non-verbal forms of expression by adapting or creating a scene for dramatic presentation (in Spanish) for a non-Spanish speaking audience, perhaps a theater class at the institution. Visual experience with sound and dramatic technique should, in themselves, be sufficient to communicate with the audience.

Activity: Students are asked to attempt to live out an entire weekend without reference to time. The purpose of the activity is for the student to become aware of the psychological control time exercises over the individual in this society.

Chapter Nine

Course #6 -- The Folk Tradition in Puerto Rico

I. Introductory remarks.

  A. Educational objectives.

    1. To develop students' appreciation for and understanding of the folk arts.
    2. To prepare hispanic and non-hispanic students to appreciate and understand the various aspects of Puerto Rican folk traditions.
    3. To introduce students to methods of abstracting ethnic values from folklore.
    4. To introduce students to the sociological implications of a strong folk tradition.
    5. To have students examine the influence of folk traditions on their own lives.
    6. To introduce students to research techniques for dealing with the process of collective creativity.
    7. To create situations in which students can learn about the Puerto Rican folk tradition first-hand.

  B. Recommendations.

    1. Class size: 10-20
    2. Prerequisites: A reading knowledge of Spanish
    3. Audience: General student population, primarily hispanic students and Spanish majors.

II. Course bibliography.

A. Reading List.

1. Babín, María Teresa. Panorama de la cultura puertorriqueña. New York: Las Americas Pub. Co., 1958.

2. Coll y Toste, Cayetano. Leyendas. Seleccíon y introduccíon por Ricardo E. Alegría. Ilustraciones de Rubén Moraira. San Juan: Instituto de Cultura Puertorriqueña, 1971.

3. Forbes, Robert J. "El Conde Olinos" in America: A Regional Analysis of the Oral Tradition. Programa Para el Desarrollo de un Currículo Universitario en Estudios Etnicos Puertorriqueños y Cubanos, Curry College, 1976.

4. Forbes, Robert J., ed. Oral Testimony From the Hispanic Community. Programa Para el Desarrollo de un Cirrículo Universitario en Estudios Etnicos Puertorriqueños y Cubanos, Curry College, 1976.

5. Menéndez Pidal, Ramón. Romancero Hispánico. Madrid: Espasa-Calpe, 1953.

6. Purdy, Beatrice; Pellman, R.; Flores, S.; and Bluestone, H. "Mellaril or Medium Stelazine or Seance? A Study of Spiritism as It Affects Communication, Diagnosis and Treatment of Puerto Ricans," Wayne State Medical Journal, 1970.

7. Rogler, L. H., Hollingshead, A., "The PUerto Rican Spiritualist as a Psychiatrist," American Journal of Sociology, vol. 67, July 1961.

8. Santullano, Luis, ed. La poesía del pueblo: Romances y canciones de España y America. Buenos Aires: Hachette, 1955.

B. Supplementary Readings.

1. Alegría, José. Retablos de la Aldea. San Juan: Biblioteca de Autores Puertorriqueños, 1949.

2. Alegría, Ricardo E. La fiesta de Santiago Apostol en Loiza Aldea. Prólogo por Fernando Ortiz. San Juan: Collecíon de Estudios Puertorriqueños, 1954.

3. Barr, Reuben. "Folk Nosology: When Textbook Medicine Isn't Good Enough," Hospital Physician Magazine, May, 1971.

4. Beattie, John Walter, ed. The Puerto Rican Singer. New York: American Book Co., 1948.

5. Brau, Salvador. Disquisiciones sociológicas y otros ensayos. Universidad de Puerto Rico: Ediciones del Instituto de Literatura, 1956.

6. Cadilla de Martínez, María. Costumbres y tradicionalismos de mi tierra. San Juan: Imprenta Venezuela, 1938.

7. Cadilla de Martínez, María. Juegos y canciones infantiles de Puerto Rico. San Juan: Baldrich, 1940.

8. Cadilla de Martínez, María. La poesía popular de Puerto Rico. Madrid: Imprenta Moderna, 1933.

9. Cadilla de Martínez, María. Raíces de la tierra. Arecibo: Hernández, 1941.

10. Dávila, Virgilio. Pueblito de antes. San Juan: Instituto de Cultura Puertorriqueña, 1969.

11. Déliz, Monserrate. Renadio del cantar folklórico de Puerto Rico. 2nd edition, Madrid, 1952.

12. Dooley, Eliza. Puerto Rican Cookbook. Dietz Press: Richmond, Virginia, 1948.

13. Escabí, Pedro, ed. Estudio etnográfico de la cultura popular de Puerto Rico; Morovis: Vista parcial del folklore de Puerto Rico. Prólogo de Ricardo E. Alegría; ilustraciones por Rafael Rivera Rosa. Río Piedras: Centro de Investigaciones Sociales, Universidad de Puerto Rico, 1970.

14. Fernández Juncos, Manuel. Galería Puertorriqueña: Tipos y caracteres; Costumbres y tradiciones. Introduccíon de Concha Meléndez. Grabados de Carlos E. Rivera. San Juan: Instituto de Cultura Puertorriqueña, 1958.

15. Fiestas y Costumbres de Puerto Rico. San Juan: Instituto de Cultura Puertorriqueña, no date.

16. Folk Legends of Puerto Rico;Leyendas Folklóricas de Puerto Rico. Trans. Caribbean Airways, no date.

17. Garrido, Pablo. Esoteria y fervor populares de Puerto Rico. Madrid: Ediciones Cultura Hispanica, 1952.

18. Hansen, Terence Leslie. The Types of the Folktale in Cuba, Puerto Rico, the Dominican Republic, and Spanish South America. Berkeley: University of California Press, 1957.

19. Manrique Cabrera, Francisco. Literatura folklórica de

Puerto Rico. San Juan: Instituto de Cultural Puertorriqueña, 1960.

20. Marrero de Figueroa, Carmen. *Tierra y folklore*. Prólogo de Antonia Sáez. San Juan: Editorial Cordillera, 1967.

21. Mason, John Alden. *Folklore puertorriqueño I-Adivinanzas*. San Juan: Instituto de Cultura Puertorriqueña, 1960.

22. Ramírez de Arellano, Rafael W., comp. *Folklore puertorriqueño: Cutentos y adivinanzas recogidos de la tradicíon oral*. Madrid: Tip. Avila, 1926.

23. Rosa-Nieves, Cesáreo. *Voz folklórica de Puerto Rico*. Prólogo de Walter F. Starkie, Sharon, Conn.: Troutman Press, 1967. 128p., bibl. (Serie Puerto Rico: Realidad y Anhelo, 6).

III. Topics and related activities.

A. Topic: Some important concepts.

1. culture
2. derivative culture
3. popular culture
4. folklore
5. collective creativity
6. values assessment
7. tradition
8. oral tradition
9. folk medicine
10. aesthetic vision

B. Topic: The value of folklore.

1. Historical value.
    - a. The tracing of the various influences on the cultural heritage of a people
    - b. The re-creation of the past, the discovery of cultural roots and the establishment of generational continuity
2. Aesthetic value.
    - a. The collective creativity of a people
    - b. Original and unique delineations of artistic form and substance
3. Consciousness value.
    - a. Values assessment
    - b. Communication of ethnic perceptions of reality

C. Topic: Observations on the presentation of folkloric materials.

1. It is important to emphasize that the introduction in class of such phenomena as folk music and folk dance which are often of interest to students for their exotic content should be avoided unless presented with some degree of critical perspective. Merely to demonstrate examples of Puerto Rican folk music or folk art to students with no sensitivity for it can result in a counterproductive situation in which Anglo students may come to look upon these examples of Puerto Rican culture in a condescending way, regarding them as primitive and even laughable. Musical materials, if they are used, should be introduced with translations and in a comparative format, so as to demonstrate similarities between the folk tradition in the United States and the folk tradition in Puerto Rico. It is important to avoid at all costs the "twenty dancing children in quaint rural costumes" approach to the study of folklore. Folkloric materials must be presented in a meaningful, serious academic context.

2. Similarly, the mere demonstration of samples of folk art is not sufficient. The history and tradition of each art object must be investigated by the student if he or she is to understand and appreciate its significance. Items should be selected for presentation in class on the basis of their power to express the ethnic heritage and the col-

lective experience which brought them into being. For example, the tragic human countenance of the hispanic Christ figure is reflective of a particular ethnic perception of the role and nature of Christ.

3. Just to present an item to the class, to describe it or what it is made of, and to say that it was made in Puerto Rico is not sufficient for the development of a meaningful discussion of the significance of that item to the study of Puerto Rican ethnic heritage. Ethnic studies must not be tourism. Folkloric materials, if they are presented in a superficial way, can have a negative effect on the class.

   Activity: The instructor brings a work of Puerto Rican folk art to class and sets it before the students, giving a brief description of it. Students are asked to study the object and to write personal reactions to it. After the instructor has had the opportunity to read over the students' responses, he or she reproduces some of the more interesting comments for use in class discussion. The purpose is to get students to attempt to see beneath the surface of what they see, to understand the expressive value of the particular object.

D. Topic: Classification of Puerto Rican folklore.

1. Forms of song and dance.
   a. romance
   b. copla

- c. villancico (aguinaldo)
- d. romancillo
- e. décima
- f. seis chorreao or bombeao
- g. cabayo
- h. corrillo
- i. baquiné

2. Uses of folk songs.
    - a. celebrations
    - b. lullaby
    - c. dirge
    - d. street calling
    - e. alms
    - f. children's games
    - g. women washing clothes
    - h. field work of the jíbaro
    - i. ox driver

3. Children's songs.
    - a. Delgadina
    - b. Hilo, hilo verde
    - c. Las tres cautivas
    - d. Mambrú
    - e. Blanca flor
    - f. El hijo del conde
    - g. Arroz con leche
    - h. Alfonso doce

4. Popular instruments.
    a. maraca
    b. cuatro
    c. güiro
    d. guitarra
    e. bordonua
    f. guícharo
    g. acordeón
    h. tiple
    i. castañuelas
    j. panderetas.
5. Folk prognostications (cabañuelas).
6. Folk religion (espiritismo).
7. Folk medicine.
8. Folk superstitions.
    a. hen imitating rooster announcing death
    b. the predicting power of egg white
    c. miracle songs to prevent arrest or drowning
    d. keeping doves at home for good luck
    e. bad luck on Tuesdays
    f. the evil eye
    g. the power of the San Antonio statue
    h. a howl of a dog in the night announcing death
    i. apparitions of the dead

9. Folk legends.

10. Culinary arts.

11. Folk art and handicrafts.

12. Proverbs.

E. Topic: The relative importance of folklore in Puerto Rico and in the United States.

1. The influence of technology on the development of an ethnocentric folkloric tradition. The United States, being a technological society, perceives human history as a linear process. Technology points continually to the future. The wisdom of the past is quickly replaced by a new wisdom which itself is short-lived. Technological advancement requires a rejection of the past. Activity: Students are asked to identify uses of traditional ballads, children's games, recipes, folk dances, etc. in their own personal experience and to assess the impact of technology on the weakening of those traditions. Students should deal with some of the following issues:

    a. Has the passive watching of television replaced the active engagement of parents, relatives and children in folkloric traditions?

    b. Have regional folkloric traditions been weakened by the influence of the media, technological progress and social mobility?

c. Is there a place for the careful artesan in a society where techniques of mass production are so sophisticated that art objects can be reproduced cheaply and mechanically?

d. Does the sealing of music into wax record affect the collective creativity of the people to adapt and modify songs through exclusion and improvisation?

e. Do films tend to normalize behavior by presenting a standardized model of conduct which blurs the impact of regional customs and traditions?

f. Is folklore meaningful in the society described by Toffler?

2. The influence of U. S. culture in the destruction of Puerto Rican folkloric traditions (music, TV, films, political control, economic control and advertising, tourism, etc.).

3. The history of racial and ethnic interaction in Puerto Rico vs. the cultural segregation of the United States. Activity: The instructor carefully selects and plays a Puerto Rican folk song for the class, pointing out the integration of Spanish, Indian and African influences on the music. The instructor then plays a series of American folk songs which demonstrate the isolation of the various folk traditions in the United States (country, western, blues, bluegrass, dixieland, etc.).

4. The extended family in hispanic culture. Puerto Rican children generally live nearer to parents, grandparents and other relatives than do Anglo children. This means that Puerto Rican children have a closer tie with family and ethnic traditions than Anglo children have.

   Activity: Students are to examine their own family experience to identify any elements of folklore which have been passed down to them by their families and which are still important in their lives. For example:

   a. songs
   b. games
   c. recipes
   d. popular religious observances
   e. stories and legends
   f. objects of folk art
   g. handicraft
   h. superstitions
   i. proverbs and expressions

   Activity: Interested students with sufficient ability in Spanish can undertake an independent project to record (on audio or video tape) or to collect samples of Puerto Rican folklore in the greater Boston area. The instructor will assist in the determination of sources and the arrangement of interviews.

   Activity: Interested students can prepare an analysis contrasting and comparing the significance of traditional celebration days in Puerto Rico with the significance of similar celebration days in the United States. Some issues to be examined include:

a. patterns of formal societal observance

b. the degree of family observance of the actual celebration

c. the depth of individual commitment to the observance

F. Topic: Puerto Rican folklore and ethnic heritage studies.

1. Collective creativity. The development of a popular tradition involves the collective refinement of artistic form and content over many generations. While a style, a theme or a motif originates with an individual creator, the retention and/or the configuration of that style, theme or motif is dependent upon the collective selectivity of the people who must pass the tradition on to the next generation. Each people will adopt, reject, modify, or adapt folklore according to its own unarticulated set of criteria. Therefore, individual examples of folklore are useful indicators of ethnic taste and values.

Activity: Using the study "El Conde Olinos in America" as a guide, students are to select a single ballad from Puerto Rican tradition, examine as many versions of the ballad as possible, and prepare a geographic analysis, based on a comparative study of the exclusion, retention and modification of specific motifs within the various versions. This exercise can be extremely helpful in developing the students' awareness of the collective processes of traditional art and literature.

2. Values assessment. The treatment of themes and motifs in individual works of folklore can be isolated and used to identify certain values which, because they appear in works which have passed through the collective filter of the popular tradition, can be described as ethnic values. Activity: The instructor distributes to the class a series of ballads derived from the Puerto Rican oral tradition. Students attempt to articulate the ethnic values contained in these works in such areas as courtship, honor, death, respect for the dead, heroism, love, masculine/feminine roles, etc. The instructor will assist in the coordination of observations in order to clarify constants and related perceptions. Ballads from the various oral folk traditions of the United States can be similarly analyzed for the purpose of comparison.

   Activity: The instructor distributes episodes from the legend of Juan Bobo to the class for analysis. Discussion can center on some of the following issues:

   a. Why is the motif of dignity in defeat against impossible odds important to the ethnic mentality of the Puerto Rican?
   b. Is there a relationship between this legendary character and the Spanish don Quixote?
   c. Does the hispanic perception of the tragic, sacrifi-

cial Christ figure play a part in the existence of such a character as Juan Bobo?

d. Is there such a character in the folkloric tradition of the United States? If not, why not?

e. Who are the Anglo folk "heros" of U. S. history and legend? What are the qualities which they have which make them attractive to Anglo-Americans? How do these qualities differ from those of Juan Bobo? Do American folk legends tend to reflect a sense of positivism or faith in the power of the individual to control his or her circumstance and destiny? Is it possible or advisable to generalize from these observations?

f. Does the Juan Bobo legend imply a circular perception of human endeavor? Does it portray the actual accomplishment of goals in this world as a fruitless enterprise? Is there glory to be found anywhere but in the struggle, in the repeatedly failing effort to find meaning in a world over which the individual has no direct control?

g. In the Juan Bobo legend, is there an inherent belief in the existence of powers beyond the comprehension of the individual which determine his or her destiny?

h. If the character's role is predetermined, what can he or she do but play out the role with dignity? Does the legend seem to imply that, for the Puerto

Rican, form is more important than content in human activity? (In order that they understand the importance of "form" in hispanic culture, students should be asked to read chapter 2 of El laberinto de la soledad of Octavio Paz.)

Activity: A similar analysis can be made of the values inherent in the tradition of the cock fight (violence, pride, heroism in death, the circularity motif, masculinity, the existential dilemma of struggle for its own sake, etc.). (Before undertaking this activity, students should read El coronel no tiene quien le escriba of Gabriel García Márquez to gain insight into the psychology of the cockfight.)

Activity: The instructor distributes to the class a random collection of popular proverbs from the Puerto Rican tradition. Students are to analyze the proverbs and attempt to abstract from them a consistent pattern of morality and behavior. Again, for the purpose of comparison, it may be helpful to examine a similar collection of proverbs commonly used in the United States.

3. Folklore and the retention of ethnic traditions.

Activity: A team of students with sufficient ability in Spanish is appointed by the instructor to undertake an independent project interviewing elderly Puerto Rican residents of the greater Boston area in order to determine the existence of specific ethnic traditions which have been preserved through the medium of folklore (songs, games, legends, proverbs, recipes, folk medicine, etc.). A report is then presented to the class, touching on some of the following issues:

a. Have family or ethnic traditions become weaker in recent years because of acculturation?
b. Has scientific medicine replaced folk medicine entirely in the Spanish Speaking community?
c. Are the statues of the saints as important as they once were?
d. Are there traditional songs and activities still associated with celebration days?
e. Are grocery buying habits and meal arrangements still influenced by traditional recipes and methods of food preparation?
f. Is traditional Puerto Rican folk dancing still part of the life of Puerto Ricans in the greater Boston area?
g. Do home decorations reflect an interest in the work of Puerto Rican artesans?

Activity: If there are Puerto Rican students in the class, the instructor can ask that they read Pueblito de antes of Virgilio Dávila and write a short paper discussing the degree to which "old world" environment and traditions have been retained or lost on the mainland. Students' observations should be based on their own personal and family experiences.

4. Folklore and ethnic history. Certain examples of folklore are useful as historical documents since they are popular expressions emanating from specific moments in the history of the ethnic group. For example, a traditional ballad (or romance) on the theme of the "Grito de Lares," created at the time and refined through the oral tradition, can provide a valuable historical insight, not only into the significance of the event itself, but also into the popular perception of the event held by the Puerto Rican people.

   Activity: The instructor selects a specific Puerto Rican recipe, object of folk art, song, legend, etc. and asks students to identify African, Indian or European influences in the creation and/or selective refinement of that specific item.

5. The influence of folklore on specific artists and writers.

   Activity: The instructor distributes to the class selected poems of Luis Llorens Torres, Virgilio Dávila, Luis Palés Matos, and Francisco Manrique Cabrera and ask students to analyze them for their traditional qualities. The analysis can focus on some of the following issues:
   a. the use of popular language vs. the use of cultivated language
   b. traditional verse forms (assonance rhyme)

c. popular imagery

d. the social perspective of the poet (minority vs. masses)

e. the treatment of thematic material and ethnic values

f. the poet's actual identification with and commitment to the ethnic tradition

g. the degree of idealization inherent in the work

Activity: Costumbrismo is a trend in 19th and 20th century prose fiction which features the "realistic" portrayal of the manners, customs and character of the author's homeland. Costumbrista writers found inspiration for much of their work in the rich and varied folkloric tradition of Puerto Rico. The cuadro most often took the form of a short essay or sketch which placed more emphasis on the depiction of social milieu than on plot. The tone was usually satirical or philosophical. The cuadros are of particular interest to the student of Puerto Rican ethnic heritage for the following reasons:

a. The form often involves the portrayal of traditional customs, dress, foods, folklore, beliefs, work habits, play, etc.

b. It almost always presents a situation depicting specific ethnic values. These values can be isolated from the flesh of the plot through a process of abstraction and discussed in terms of their universality. Most cuadros involve little more than the affirmation of a series of ethnic values set among picturesque folkloric traditions. This affirmation transcends the unraveling of plot or the development of character. The form, in this way, becomes a lesson in ethnic value systems.

c. When plot is significant, it usually turns on the resolution of some social or psychological tension which has been established early on as the basis for the cuadro. An examination of these tensions in isolation will often provide valuable insights into the social and psychological dynamics of the folkloric traditions being depicted.

d. The author's political or philosophical position with respect to his or her subject matter is always clear. Its determination will help to elucidate the author's purpose for using folkloric materials as a basis for his or her writing.

To demonstrate the influence of the folkloric tradition on the costumbrista writers, the instructor can distribute to the class selected samples of costumbrismo for analysis. For example, an analysis of "El fantasma gris" of Cayetano Coll y Toste might focus on some of the following questions:

a. When the author describes the reaction of the townspeople to the midnight walk of the ghostly apparition, does he appear to demean the townspeople and their superstitions?

b. By referring to the townspeople in an impersonal way as "la gente," does the author appear to portray them as an indistinguishable mass, acting blindly and in unison?

c. What image of popular superstitions emerges from the following passage?

> La superstición popular, que todo lo agranda y desfigura, se conformó con opinar que la gigantesca aparición tenía treinta pies de largo, que el fuego que la abrasaba debía ser muy grande porque había secado un aljibe, y que indudablemente era un alma en pena, condenada a rondar por el pueblo por algún horrendo pecado cometido en la vida. Al alma infantil de los pueblos le gusta vivir en esta atmósfera de errores.

d. Is it significant that it is a doctor (a man of science and reason) who rectifies the situation, not by correcting the mistaken impression of the townspeople, but by playing on their superstitions and traditional beliefs and participating in the continuation of the deception?

e. Does the author tend to divide the characters in his narrative into two groups: those he portrays in a positive way and those he portrays in a negative way?

f. What are some of the qualities of the positive characters?

g. Why is the description of Nara significant? (Compare this description with samples of stock European Renaissance portrayals of spiritual feminine beauty.)

h. What is the impact of the author's having created the impression that this European ideal of ethereal grace and beauty has, through some unexplained misadventure, become imprisoned in a primitive culture whose false values and naive superstitions have served to repress her luminous vitality?

i. Is there a stereotypical image of the townspeople promoted in this sketch?

j. How does the author treat the desire of doña Leocadia to protect the virginity of her daughter?

k. Why does the author wish to portray the townspeople as possessing neither dignity nor wisdom?

l. Is there a danger in this sketch being read uncritically by North American students?

G. Topic: Experiential learning with Puerto Rican folklore.

Activity: The instructor makes arrangements with the Consejo de Trabajadores de Finca de Nueva Inglaterra for the class to visit migrant workers' camps in western Massachusetts for the purpose of hearing and/or taping examples of folk music on the subject of the experience of the Puerto Rican farm worker in the United States. Payment for this visit can come from the program budget or from the students themselves.

Activity: After in-class study of Puerto Rican folk medicine, the instructor makes arrangements for the class to visit a jardín botánica in Boston for the purpose of observing its operation. Payment for this visit can come from the program budget or from the students themselves.

Activity: A team of students can be designated to collect the necessary ingredients and to prepare a traditional Puerto Rican dish for the class.

Activity: Some students may wish to perform selected folkloric materials. For example:

1. A recital of traditional poetry
2. A presentation of traditional music and/or dance
3. The dramatization of traditional ballads or legends
4. The demonstration of traditional Puerto Rican games
5. The creation of popular art forms

Activity: The instructor brings an object of Puerto Rican folk art to class. Students are asked to study the object for an extended period of time, attempting to internalize it, allowing their imagination and aesthetic sensitivity to work on all aspects of the object before them. In preparing a written response to their experience with the object, students should make every effort to be honest and accurate in the expression of their personal feelings about the object and its meaning to them.

Chapter Ten

Course #7 -- Curriculum Development in Puerto Rican and Cuban Ethnic Heritage Studies

I. Introductory remarks.

  A. Educational objectives.

    1. To allow hispanic students to work and study within the hispanic community in order to gain greater insight into their native environment.
    2. To train students in the development of resources and devices in the area of Puerto Rican and Cuban ethnic heritage studies.
    3. To train students in the implementation of materials in Puerto Rican and Cuban ethnic heritage studies.
    4. To familiarize students with existing materials in Puerto Rican and Cuban ethnic heritage studies.
    5. To make students aware of the importance of ethnic studies in a school curriculum.

  B. Recommendations.

    1. Class size: 8-12
    2. Prerequisites: None
    3. Audience: General student population, primarily hispanic students.

II. Course Bibliography.

  A. Reading List.

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7. Southwestern Cooperative Educational Laboratory. *Ethno-Pedagogy: a Manual in Cultural Sensitivity with Techniques for Improving Cross-Cultural Teaching by Fitting Ethnic Patterns*. Albuquerque, N. M.: The Laboratory, 1968.

8. Wisniewski, Richard, ed. *Teaching About Life in the City*. Washington, D. C.: National Council for the Social Studies 42nd Yearbook, 1972.

III. Topics and related activities.

A. Topic: Some important concepts.

1. ethnicity
2. ethnology
3. ethnic group
4. ethnic heritage
5. minority group
6. language minority
7. curriculum development
8. values clarification
9. group interaction
10. open-ended story
11. open-ended dialogue
12. oral history
13. evaluation
14. dissemination
15. demography
16. experiential learning
17. field experience
18. pedagogical assumptions
19. educational objectives
20. cross-cultural systems

B. Topic: Objectives of ethnic heritage studies.

1. To build (both on the campus and in the community) an awareness of and a sensitivity for different ethnic behavior patterns.

    a. values
    b. social organization
    c. political action
    d. aesthetic perceptions

2. To inform the campus and the community about the processes of acculturation and assimilation.
3. To recognize the significance of the ethnic heritage and life experience of different ethnic groups within the society.
    a. The development of community identity through collective consciousness and action.
    b. Patterns of discrimination against specific ethnic groups.
    c. Patterns of successful group interaction between and among ethnic groups.
    d. The historical and cultural heritage of different ethnic groups within the society.

C. Review of existing materials in the area of Puerto Rican and Cuban ethnic heritage studies.

    1. Curriculum
    2. Bibliography
    3. Audio-visual materials
    4. Evaluation methods

D. The development of classroom devices in Puerto Rican and Cuban ethnic heritage studies.

1. Open-ended stories.

   Activity: Students are to create open-ended stories relevant to Puerto Rican and Cuban ethnic heritage studies and based on one or more of the following sources: readings, TV programming, films, news accounts, discussions in class or outside of class, direct observations, or personal experience involving ethnic identity or intergroup relations. Each story should be reproduced by the instructor and distributed to the class for approval, amendment, or rejection before it is put into its final form.

2. Open-ended dialogues.

   Activity: Students are to create open-ended dialogues relevant to Puerto Rican and Cuban ethnic heritage studies and based on one or more of the following sources: readings, TV programming, films, news accounts, discussions in class or outside of class, direct observations, or personal experience involving ethnic identity or intergroup relations. Each dialogue should be acted out for the class so that recommendations of approval, amendment, or rejection can be made before it is put into its final form.

3. Video-taped vignettes.

   Activity: A team of students collectively writes and produces on video tape a short dramatic scene, illustrating an incidence of cultural insensitivity or lack of communication involving hispanic and non-hispanic people. A simple format, which will help to promote class discussion, includes the following three elements:

a. An initial scene representing the breakdown in communication.

b. A class discussion (with the tape stopped) in which students are to describe as accurately as possible what it is they have witnessed.

c. A final scene on tape which concludes the episode in such a way that the significance of the incident is made clear.

The class may wish to include with the tape a discussion guide for the instructor based on class review and evaluation of the tape.

4. Values clarification exercises.

Activity: Students are asked to follow both the hispanic and the non-hispanic local media to identify and isolate specific examples of ethnic behavioral differences which can be utilized in the development of class activities to illustrate contrasting ethnic values in the local community. For example, the Boston radio station WUNR, which offers an abundance of Spanish-language programming, features a commercial for the Mayflower Theater, a movie house which offers Spanish-language films to the public. The commercial announces that the admission charge is $2.50 for adults and that children are admitted free. This policy contrasts with that of most suburban theaters which charge $2.50 for each adult and $1.00 for each child. This type of observation can be used very effectively to stimulate discussion in an ethnic studies class. The commercial indicates an awareness of the problems of larger families within the Spanish speaking community. It can be seen that the film is understood as a family experience in the hispanic community since the whole family is invited to attend for the cost of just one or two tickets. On the other hand, in the suburbs, children of six and seven years of age are often sent to the movies alone or in groups and are picked up by car when the film is over. It could be argued that this dual process contributes institutionally to the unity of the hispanic family and to the fragmentation of the Anglo family structure.

5. Teaching strategies.

- Activity: All materials developed in this course should be accompanied by a list of clearly stated recommendations describing how they may be best implemented throughout the institution. In preparing these recommendations, students should consider including the following elements:

  a. A description of how the material is to be used.
  b. A list of educational objectives to be served through the use of the material

   c. Appropriate courses or activities in which the material can be most effectively used.
   d. Suggestions with respect to timing, class size, supplementary readings, etc.
   e. Methods of evaluating the effectiveness of the use of the material

6. Discussion guides.

   Activity: All materials developed in this course should be accompanied by a list of appropriate discussion questions to assist the instructor in the effective implementation of the material. Students should attempt to make full use of ideas and observations which stem from the actual creation of the material in the preparation of discussion questions about the material.

7. Research projects.

   Activity: Students are to do the preliminary investigation for the preparation of a list of research projects on the Spanish speaking community. Each project description should contain the following information:

   a. Project title
   b. Rationale for the project
   c. Academic areas and specific courses or activities where the project is appropriate
   d. Specific research goals
   e. Suggested research methods
   f. Names, addresses, and phone numbers of individuals

or agencies in the community able to provide useful information to the researcher

g. An annotated bibliography of documents, articles, and publications related to the research project

h. An indication of the difficulties which may be encountered by the researcher in the course of the investigation (language, community hostility, lack of data, etc.)

i. An assessment of the potential impact of this type of research on the community

8. Field experience.

Activity: Students are to do the preliminary investigation for the preparation of a list of field-experience projects in the Spanish speaking community. Each project description should contain the following information:

a. The name and address of the host agency, business or institution

b. The name, address and telephone number of the on-site supervisor

c. The name of the appropriate faculty supervisor

d. The title of the position

e. Duties and responsibilities of the student

f. The duration of the field-experience project

g. The educational value of the work to be done

h. The significance of the work for the community

i. The weekly commitment of the students' time

j. Appropriate means by which to evaluate the students' performance

E. The development of extra-curricular activities related to Puerto Rican and Cuban ethnic studies.

Activity: Students are to work with the instructor and with appropriate campus groups and offices to design extra-curricular activities for the campus community in an effort to stimulate interest in and understanding for issues that are important to the Spanish speaking community and to hispanic students at the institution. Areas where relevant extra-curricular activities can be developed include:

1. dormitories
2. eating facilities
3. the campus newspaper
4. the campus radio station
5. the yearbook
6. lectures and debates
7. workshops
8. proseminars
9. campus exhibits
10. orientation week
11. social functions
12. student government
13. student organizations
14. a newsletter in ethnic heritage studies

15. film festivals
16. drama and entertainment
17. peer teaching and tutoring
18. home visits (exchange of living situations)
19. celebration days and celebrations
20. sports

The description of each extra-curricular activity should include the following information:

1. A precise description of the activity, its function, its purpose, and its value to the campus community
2. Appropriate groups, organizations, or offices of the institution to sponsor the activity
3. Those elements of the campus community to be reached by the activity
4. An assessment of the impact of the activity on the campus community

F. The development of source materials in Puerto Rican and Cuban ethnic heritage studies.

1. Oral history.

   Activity: The instructor appoints teams of students to develop and carry out projects for the collection and processing of tapes containing samples of the oral history of the Spanish speaking community of greater Boston. This exercise will provide for the development of valuable first-hand documents for use in courses and activities at the institution. In addition, it offers the student an excellent opportunity for direct experiential learning in the Spanish speaking community. The first step in the development of an oral history project is to isolate a topic to be examined. For example:

a. remnants of folklore
b. perception of the local media
c. the process of assimilation
d. the importance of the family unit
e. the role of religion in family life
f. views on forced school busing
g. view of bilingual/bicultural education
h. political perspectives within the community
i. the impact of community agencies
j. sense of community identity
k. family traditions
l. values
m. food and food-preparation
n. the effectiveness of Anglo-dominated institutions in dealing with Spanish speaking people

Next, the team must decide which group(s) and/or subgroup(s) of the hispanic community are to be interviewed. Groups and sub-groups can be distinguished in a number of ways. For example:

a. ethnicity
b. socio-economic level

c. age

d. sex

e. marital status

f. parental or family status

g. religious affiliation

h. political affiliation

i. duration of residence in the United States

j. ability to speak, understand, read, and write English

k. race

l. reason for emigration

m. neighborhood

After the topic and the target group(s) have been identified, the team should work to develop concise questions suited specifically to the selected topic in order to avoid long rambling interviews which wander off the central issue. There should be a carefully thought out logic and structure to the questions so that each theme is developed in a coherent way. Each set of interview questions should be submitted to the entire class for discussion and revision before it is used. This discussion involves the development of strategies for the actual conducting of the interview and touch on the following issues:

a. Dress and demeanor of the interviewer

b. Propriety of the topic and the questions

c. The importance of maintaining the anonymity of the individuals being interviewed

d. The decision whether to conduct the interview in Spanish or in English

After the interviews have been completed, the tapes must be processed. This involves the following steps:

a. The classification of tapes by topic and target group

b. The transcription of tapes

c. The editing of the transcriptions, removing irrelevant or repetitive segments, correcting awkward wording and footnoting specific references

d. The translation of the transcriptions (Spanish to English or English to Spanish)

e. Typing, binding and cataloguing of transcriptions

f. The preparation of an annotated listing of tapes and transcriptions to be disseminated throughout the institution

(From time to time there may be an unusually colorful or articulate source. In these cases it may be worth the added time and expense to record the testimony on video tape.)

2. Lectures, debates, and panel discussions.

Activity: The instructor appoints two teams to research and debate a resolution on an issue of importance to the Spanish speaking community. Debators must adhere to strict guidelines with respect to the use of time and the relevancy of comments. The instructor, acting as a judge, can help to ensure an orderly procedure. Debates should be recorded on video tape. The best among them can be made available for classroom use.

Activity: From time to time it may be possible to invite guest speakers to participate in lectures, debates or panel discussions on selected issues of importance to the Spanish speaking community. These events may take place on campus or in the community. Students should make arrangements for the meeting, establish guidelines, publicize the event, and arrange for video taping. (It is often the case that events such as these are sponsored by agencies or organizations within the community. Students should attend all such events and record them for possible use in the classroom.)

3. Dramatizations, recitals and dance interpretations.

Activity: Some students may wish to prepare a presentation (on video tape) of a work of Puerto Rican or Cuban literature or music. This may take one of the following forms:

a. A poetry reading

b. A dramatic scene taken directly from a play or adapted from another form

c. A vocal or instrumental interpretation of a musical composition

d. A choreographed interpretation of a musical composition

e. A presentation involving more than one art form

4. Demonstrations.

Activity: After extensive and careful research, some students may wish to prepare demonstrations on video tape for classroom use. Such demonstrations might include Puerto Rican or Cuban cooking, folk art, music, dance, crafts, folk medicine, etc.

5. Photographic studies.

Activity: Students may wish to prepare a photographic interpretation of a work of Puerto Rican literature which describes life in urban America. For example, using such works as Marqués' La carreta, Thomas' Down These Mean Streets, and Pietri's "Puerto Rican Obituary" as a starting point, the student is to take his or her camera to the city and attempt to capture visually certain of the impressions about urban life in America left by the experience with the works of literature. The object is to develop visual materials which will serve to reinforce the literary texts.

Activity: A similar activity involves the preparation of a more general photographic study of the barrio. Here the student should spend many days visiting hispanic neighborhoods to get a feeling for the complex texture and pace of life there before beginning the actual photography. The purpose of the study is to develop a sequential series of photographs which can be used in class as slides or displayed as enlargements in campus exhibits to sensitize the campus community to life in the barrio.

6. Recordings.

Activity: Some students may wish to seek out individual performers in the Spanish speaking community in order to record on tape samples of folk or popular music. These tapes should be classified and annotated so that they can be used easily and effectively in courses, in activities, or in the development of other media materials.

7. Films.

Activity: In a case where there is an unusually talented student with extensive experience in film making, the instructor can attempt to secure funding for the creation of a film on an important aspect of the Spanish speaking community for use at the institution and elsewhere.

8. Guides to the Spanish speaking community.

Activity: Students are divided into teams by the instructor in order to prepare a guide to institutions, organizations and establishments which are important to the development of community consciousness and identity. For example:

a. service agencies
b. community centers
c. social or cultural centers
d. businesses
e. movie theaters
f. restaurants and clubs
g. food stores and markets
h. government agencies and offices
i. housing developments
j. parks
k. streets
l. churches
m. book and record stores
n. newspapers and other publications

The guide should contain the following information:

a. Names, addresses, and phone numbers of all items
b. A map of the greater Boston area with an indication of the location of each item
c. A demographic study of the Spanish speaking population of Boston by neighborhoods

Activity: A somewhat similar, yet more sophisticated approach to the creation of a guide to the Spanish speaking community involves the development of a tape-recorded walking tour of neighborhoods with a high concentration of Spanish speaking people. The tour is to be used by students who will listen to the tape on a battery-operated, portable tape recorder as they make an actual, on-site visit to the barrio. The tape should contain the following elements:

a. instructions for use

b. direction from location to location

c. a description of the significance and history of each item

d. relevant statistics

e. relevant passages from novels, poems or plays

f. relevant passages taken from oral history tapes

g. relevant passages from scholarly studies of the community

h. a background score of hispanic music

Instructions and directions should be precise enough to lead the listeners from place to place on the tour without the need of a personal guide. The purpose of the tour is to allow students to experience, first-hand, the hispanic community and to understand its texture, its pace, and its history.

9. Biographical listings.

Activity: Some students may wish to undertake a project to create a biographical listing of important personalities in the Spanish speaking community. This type of guide can be extremely helpful to researchers in the area. The first step is to develop a clear set of criteria to be followed in the selection process. Next, a system of categorization must be developed. Some names will appear in several categories. A list of categories might include the following:

a. politics and government
b. literature and the arts
c. education
d. community action
e. media
f. health
g. business
h. housing
i. cultural affairs
j. labor and employment
k. social service
l. science
m. law and law enforcement
n. social science
o. entertainment

Each biographical reference should contain as much of the following information as possible:

a. The name, address, and telephone number of the individual
b. Age
c. Place of birth
d. Years of residence in the United States

- e. Years of residence in the Boston area
- f. Current occupation or position
- g. Previous occupation(s) or position(s) (when relevant)
- h. Contribution to the Spanish speaking community
- i. Publications (when relevant)
- j. A list of areas in which the individual is knowledgeable

10. Annotated bibliographies.

Activity: Each student selects a specific area, course, or issue related to either ethnic heritage studies or to Puerto Rican and Cuban studies and proceeds to read or review all of the documents, recordings, films, books, articles, etc. that he or she is able to find in order to prepare an annotated bibliography of available materials on that specific area, course, or issue. Each annotated listing should contain the following information:

- a. Author, title, publisher, place of publication, year of publication, and number of pages
- b. A brief objective description of the content of the item
- c. An evaluation of the potential usefulness of the item in course-work or activities

11. Community resources.

Activity: Students are to work continually to develop an up-to-date listing of available community resources to be used in course work and extra-curricular activities. For example:

a. Families that will take in students in living exchange programs

b. Agencies, organizations, businesses, and offices that will take students for field-experience projects

c. Sources of oral history

d. Individuals who can perform demonstrations

e. Individuals to participate in lectures, debates, and panel discussions

f. Documents, publicity, and news accounts

g. Video tapes of media programming

h. Creative work in art and literature

12. Creative writing.

Activity: Some students may wish to write short works of fiction, poetry, or drama which are relevant to the ethnic heritage and ethnic experience of Puerto Ricans and Cubans in the greater Boston area. The best examples of this writing can be used in English or Spanish literature courses which include works on the immigrant experience in the United States. Samples written in Spanish can be edited and used as supplemental reading in Spanish language classes.

G. The development of guidelines and procedures for the evaluation of courses and materials which deal with matters related to ethnic heritage studies or Puerto Rican and Cuban studies.

Activity: After the class has had the opportunity to review the existing literature on the subject of the evaluation of ethnic studies courses and materials and has met to develop its own set of guidelines and procedures, selected students are to perform evaluations of specific courses at the institution which deal with ethnic heritage studies or Puerto Rican and Cuban studies either directly or indirectly.

H. Implementation of ethnic heritage strategies and materials.

1. In classes throughout the institution
2. In campus displays, exhibits, and demonstrations
3. Workshops
4. Proseminars
5. On campus radio
6. In campus newspaper
7. In an ethnic heritage studies newsletter
8. Interaction with other institutions of higher education
9. Interaction with the public schools
10. Interaction with the Spanish speaking community

Bibliographies

I. Bibliographies, Directories and Other Research Resources.

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ASSASSINS IN CONGRESS. 3min., 16mm., b&w. Filmrite Associates. Distributor: Official Films.

BEYOND THE VALLEY. 16mm., color, 29 min. Made by John Bransby Productions.

EL BLOCKE. 16mm., b&w, 43 min., Cinepueblo Productions.

DANZAS PUERTORRIQUEÑAS. 16mm., b&w, 13min. Distributor: Community Education Division, Commonwealth Department of Education. San Juan, Puerto Rico.

Folk Songs and Dances from Puerto Rico. Folkways, Scholastic Records, 906 Sylvan Ave., Englewood Cliffs, N. J. 07632.

HARLEM CRUSADER. 16mm, b&w, 29min. Distributor: Encyclopaedia Britanica Films. Encyclopaedia Britanica Educational Corp., 1150 Wilmette Ave., Wilmette, Ill. 60091.

ISLAND IN AMERICA. 28min., color. Distributor: Anti-Defamation League of B'nai B'rith., 315 Lexington Ave., New York, New York 10016.

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PUERTO RICQ--OPERATION BOOTSTRAP. From the OUR WORLD OF THE 60'S series. 17 min., color, 16mm. United World Films, Inc., 221 Park Ave. S., New York, New York 10003.

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RANK AND FILE. 16mm., color, 15min. Distributor: Indiana University, Audio-Visual Center.

SANTERO. 16mm., color, 26 min. Distributor: Quality Film Laboratories.

STOREFRONT. 16mm., 40 min., b&w. Produced for the Office of Economic Opportunity. Distributor: Circulation Department, Modern

Talking Picture Service, Inc., 2323 New Hyde Park Road, New Hyde Park, New York 11040.

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TRABAJO PARA USTED. 16mm., color, 22min. Distributor: Community Education Division.

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